

A
GRAMMAR
OF THE
ARABIC LANGUAGE.

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TO THE

HONOURABLE AND VERY REVEREND

GERALD WELLESLEY, M.A.,

DEAN OF ST. GEORGE'S CHAPEL, WINDSOR, LORD HIGH ALMONER

AND DOMESTIC CHAPLAIN TO HER MAJESTY THE QUEEN,

THIS WORK

IS

RESPECTFULLY AND GRATEFULLY DEDICATED.

P R E F A C E.

I HAVE endeavoured in the present work to furnish the beginner with a trustworthy guide and the advanced student with a complete and easy book of reference.

I have followed the system adopted by the native grammarians, believing it to be more suitable than the Greek or Latin methods. At the same time I have not scrupled to make such alterations in the *order* and *arrangement* of the various parts of the subject as appeared to me necessary for aiding the memory or facilitating reference to the book. The Tables of Verbal Forms, Broken Plurals, etc., have been carefully tabulated, so as to exhibit clearly and at a glance the correspondence between the various forms. Another feature in the work is the addition of a glossary of the technical terms of Arabic grammar, by means of which the Student will be enabled to translate without difficulty the commentaries which accompany the classical Arabic poems and other standard works. In all previous Arabic grammars written for the use of Europeans, too little attention has been paid to Prosody and the rules of versification, and a most valuable aid to the critical study of the language and literature has thus been comparatively neglected. This deficiency I have endeavoured

voured to supply in the section upon Prosody, which will, I believe, be found to contain all that is necessary for a thorough understanding of the system.

The chief works which form the basis of this grammar are the following—

كتاب مفتاح المصباح by Dr. P. Bustání, Beyrout, 1867;

كتاب مصباح الطالب فى بحث المطالب by Dr. P. Bustání, Beyrout, 1854;

كتاب فصل الخطاب فى اصول لغة الاعراب by the late Sheikh Nassyf el Yázjî of Lebanon, 2nd edition, Beyrout, 1866;

and for the Prosody,

كتاب العيون الغامرة على خبايا الرامزة a commentary by Mo-hammed el Makhzúmî on the poem of Dhiyá ed dín el Khazrajî (a MS. in the University Library, Cambridge);

كتاب محيط الدائرة فى علم العروض by Dr. C. Vandyck, Beyrout, 1857; and

كتاب نقطة الدائرة by Sheikh Nassyf el Yázjî.

In conclusion, I have to express my gratitude to Dr. W. Wright, Professor of Arabic at Cambridge, not only for carefully revising the proofs, but for kindly giving me many valuable suggestions and criticisms; and to the Rev. C. Taylor, of St. John's College, who also aided me very materially in the final revision of the proofs.

E. H. PALMER.

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ADDITIONS AND CORRECTIONS.

Page 12, line 25, for *وَأَمَرَ* read *وَأَمَرَ*.

„ 16, „ 17, „ *fatá* „, *fatán*.

„ 26, after line 7, *add* :

The same verb may have different meanings, in which case it has a different noun of action for each, as :

خَرَّ “to fall prostrate,” *خُرُورٌ*.

خَرَّ “to rush with a noise (water),” *خَرِيرٌ*.

Page 45, after line 13, *add* :

This kind of quadriliteral verb is often onomatopœic, and is formed by a repetition of the imitative sound, as *غَرَّغَرَّ* “to gargle,” *وَسَّوَسَ* “to whisper.” Foreign nouns are also often employed in the formation of quadriliteral verbs, as *مَنْطَقٌ* “a girdle,” *تَمَنْطَقَ* “to be girt.” The *مَنْطَقَاتُ*, or derived quadriliterals, in the text, are derived *ostensibly* from trilateral roots.

Some quadriliterals are formed from obsolete trilaterals, as *تَلَمَذَ* “to become a pupil,” from *لَمَذَ* (Hebrew *למד*). Others are formed from phrases in common use, as *حَمْدَلِ* to say *الْحَمْدُ لِلَّهِ* “praise be to God;” *حَوْلَى* to say *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* “there is no strength and no power but in God;” *بَسْمَلِ* to say *بِسْمِ اللَّهِ* “in the name of God.”

Page 47, to the first paragraph *add* :

There is another noun which resembles the agent in form, and is

therefore called *الصِّفَةُ الْمُمَثِّلَةُ بِاسْمِ الْفَاعِلِ* “the qualificative resembling the agent noun.” It is of the measure *فَعْلٌ*, as

فَرِحَ “to be joyful,” *فَرِحَ* “joyful.”
شَرِبَ “to drink,” *شَرِبَ* “a drunkard.”

Page 50, to the account of the noun of time and place *add*:

Adding *ā* to this noun gives the sense of “abounding in,” as *أَسَدٌ* “a lion,” *مَأْسَدَةٌ* “a place abounding in lions.”

Page 53, to the list of Nouns of Excess *add*:

<i>فَعِلٌ</i> as <i>جَلٌّ</i> “immense.”	<i>فُعْلٌ</i> as <i>حُلُوٌّ</i> “sweet.”
<i>فَعِلٌ</i> „ <i>رَقٌّ</i> “thin.”	<i>فُعَالٌ</i> „ <i>شَجَاعٌ</i> “brave.”
<i>فُعْلٌ</i> „ <i>صَلَبٌ</i> “hard.”	<i>فُعَالٌ</i> „ <i>رَحْمَانٌ</i> “merciful.”

The form *فَعِلٌ*, when derived from hollow verbs, is frequently contracted, as *مَيِّتٌ* (*مَوِيَّتٌ*) “dead,” *مَيِّتٌ*; *خَيْرٌ* (*خَبِيرٌ*) “good,” *خَيْرٌ*; in the last case *خَيْرٌ* is the form actually in use.

Page 64, in the heading to second table, for INITIAL HEMZEH, read MEDIAL HEMZEH.

Page 94, line 22, to the words “5. *فُعُولٌ* when it has the signification of *فَاعِلٌ*,” etc., *add as a foot-note*: This happens when it is derived from a neuter verb, in which case it is intensive.

Page 95, line 3, for *مَرْكُوبٌ* and *مَرْكُوبَةٌ* read *رَكُوبٌ* and *رَكُوبَةٌ*.

„ „ 1, to the word *مَفْعُولٌ* *add* (when derived from transitive verbs).

„ „ 6, „ „ „ „ „ „

„ „ 12, „ *فَاعِلٌ* „ (when derived from neuter verbs).

Page 95, line 28, *add*: Feminine nouns of this form فَاعِلٌ always contain the meaning of ذَاتٌ, as حَامِلٌ = ذَاتُ حِمْلٍ; so in Kor. ii., 63, إِنَّمَا بَعْرَةٌ لَا فَارِصَ الْخِ ذَاتُ فُرُوسٍ = فَارِصٌ.

Page 99, line 2, *for* أَبَا زَيْدٍ *read* أَبَا زَيْدٍ.

„ „ „ 12, „ فَمِ „ فَمِ.

„ 100, line 18, *for* “for فَتًى” *read* “for فَتًى.”

„ „ „ 19, „ “for فَتًى” „ “for فَتًى.”

„ „ „ 20, „ “for فَتًى” „ “for فَتًى.”

„ 146, „ 18, „ after “or أَبٌ ‘father,’” *add* “or عَبْدٌ servant of.”

„ 304, „ 1, „ *for* الْمَرْذُوجِ *read* الْمَرْذُوجِ.

„ 306, lines 8 and 9, *for* “the addition of one letter to a foot of four letters,” *read* “the addition of from one to four letters.”

Pages 327 and 329, heading of the page, *for* بَحْرُ الْوَافِرِ *read* بَحْرُ الْوَافِرِ.

Page 332, line 9, *for* مُتَنَاجِسٍ *read* مُتَنَاجِسٍ.

„ „ „ 12, „ مُضْمَرٌ „ مُضْمَرٌ.

„ 333, „ 2, „ مُشْعُولٌ „ مُشْعُولٌ.

„ „ „ 14, „ مَنَزِلَةٌ „ مَنَزِلَةٌ.

„ 344, „ 3, „ مُتَبَوِّرٌ „ مُتَبَوِّرٌ.

„ 348, „ 11, „ فَأَنْتَ „ فَأَنْتَ.

„ 365, „ 3, „ بِالنَّهَارِ „ بِالنَّهَارِ.

ARABIC GRAMMAR.

PART I.—ACCIDENCE.

SECTION I.—ORTHOGRAPHY.

THE ALPHABET.

(1). THE Arabs write from right to left.

Their alphabet consists of twenty-eight letters, *all consonants*.

ARABIC LETTERS.	NAMES.	ENGLISH EQUIVALENTS	PRONUNCIATION.
ا	Alif,	A.	{ This at the commencement of a word is a mere prop for the letter <i>hamzah</i> , or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>fatḥah</i> .
ب	Bá,	B.	
ت	Tá,	T.	a soft dental, like the Italian <i>t</i> .
ث	Thá,	Th.	as in <i>th</i> in <i>that</i> .
ج	Jím,	J.	as in <i>John</i> .
ح	Há,	H.	a strong pectoral aspirate.
خ	<u>Khá</u> ,	<u>Kh</u> .	guttural, something like the Scotch <i>ch</i> in <i>loch</i> .
د	Dál,	D.	soft dental, like the Italian <i>d</i> .
ذ	Dhál,	Dh.	like <i>th</i> in <i>that</i> .
ر	Rá,	R.	{ as in English, but more forcibly.
ز	Zá,	Z.	

ARABIC LETTERS.	NAMES.	ENGLISH EQUIVALENTS.	PRONUNCIATION.
س	Sín,	S.	} as in English, but more forcibly.
ش	Shín,	Sh.	
ص	Sád,	Ş.	a lisping <i>ε</i> .
ض	Dhád,	Dh.	a hard palatal <i>ǧ</i> .
ط	T(h)á,	T.	a hard palatal <i>t</i> .
ظ	Dhá,	Dh.	<i>th</i> in <i>this</i> (sometimes <i>z</i>).
ع	Ain,	'	a guttural vowel.
غ	Ghain,	Gh.	a guttural sound, something between <i>gh</i> and <i>r</i> .
ف	Fá,	F.	as in English, but more forcibly.
ق	Káf,	K.	like <i>ck</i> in <i>stuck</i> , pronounced very gutturally.
ك	Káf,	K.	}
ل	Lám,	L.	
م	Mím,	M.	
ن	Nún,	N.	
ه	Há,	H.	} as in English, but more forcibly.
و	Waw,		
ي	Yá,	Y.	}

To which is added ۛ Lám-alif, LÁ.

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all, except *alif*, end.

In ذ ز و the removal of the curve would leave the letter unrecognizable; these, therefore, as well as the *alif*, are not joined to the left.

غ, when medial and final, change their form slightly, becoming غ and غ .

ك, when initial and medial, becomes ك and ك respectively.

ي, when initial and medial, become ي and ي respectively.

م, when initial and medial, becomes م and م respectively.

ه, when initial, becomes ه ; when final ه ; and when medial ه or ه .

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ا	ا	ا	ا
ث ت ب	ث ت ب	ث ت ب	ث ت ب
ي ن	ي ن	ي ن	ي ن
خ ح ج	خ ح ج	خ ح ج	خ ح ج
ذ ن	ذ ن	ذ ن	ذ ن
و ز ر	و ز ر	و ز ر	و ز ر
ض ص	ض ص	ض ص	ض ص
ظ ط	ظ ط	ظ ط	ظ ط
غ ع	غ ع	غ ع	غ ع
ق ف	ق ف	ق ف	ق ف
ك	ك	ك	ك or ك
ل	ل	ل	ل
م	م	م	م
ه	ه	ه	ه

ه is sometimes written ه : it is then called *hú-tá*, and when followed by a vowel is pronounced like *ت t*.

NUMERICAL VALUE OF THE LETTERS.

(2). The letters of the Arabic alphabet are sometimes

used as numerals; in their numerical order they exactly correspond with the alphabetical (and also numerical) order of the Hebrew or Phenician alphabet, and consequently of the Greek, as will be seen from the following table:

HEBREW.	ARABIC.	GREEK.	NUMERICAL VALUE.	HEBREW.	ARABIC.	GREEK.	NUMERICAL VALUE.
א	ا	α	1	ל	ل	λ	30
ב	ب	β	2	מ	م	μ	40
ג	ج	γ	3	נ	ن	ν	50
ד	د	δ	4	ס	س	ξ	60
ה	ه	ϵ	5	ע	ع	\omicron	70
ו	و	ς	6	פ	ف	π	80
ז	ز	ζ	7	צ	ص		90
ח	ح	η	8	ק	ق		100
ט	ط	θ	9	ר	ر		200
י	ي	ι	10	ש	ش		300
כ	ك	κ	20	ת	ت		400

צ having dropped out of the Greek alphabet, the sign *koppa* (ק) under the form Ϟ, or in MSS. ϙ, took the value of 90, and the hundreds were thus shifted one place, *e.g.*:

ק	Ϟ	90	ש	σ	200
ר	ρ	100	ת	τ	300

The remaining numerals are supplied, both in Greek and Arabic, by the duplicate or aspirated letters, thus:

ν	ϕ	χ	ψ	ω	Ϟ	
400	500	600	700	800	900	1000
	ث	خ	ذ	ض	ظ	غ

The letters in their numerical order are arranged in a series of meaningless words to serve as a *memoria technica*, thus :

أبجد هوز حطى كلمن سعص قريشت فخذ غطخ

This use of the letters as numerals is confined to mathematical works and "chronograms;" that is to say, words or sentences containing letters the sum of the numerical value of which gives the date of any event that may be required. In order to be still more easily retained in the memory these are usually woven into verse, as in the following upon the accession of the present Sultan of Turkey :

عبد العزيز له الايام باسمة	بالعز والسعد من توفيق باريسه
يوم الجلوس له الدنيا تعيده	مورخيه على العرش استوى فيه

Abdu'l'Aziz, fortune smiles upon him with might and happiness, by the grace of his Creator !

On the day of his accession the world holds festival in his honour, writing the date (in the words), "on it he was established on the throne."

The sum of the numerical value of the letters contained in the sentence *عَلَى الْعَرْشِ اسْتَوَى* makes up 1283, the date of the Mohammedan year corresponding with 1866 of the Christian era.

The Arabs of Morocco arrange their letters in a slightly different numerical order, thus :

أبجد هوز حطى كلمن سعص قريشت فخذ غطخ

In ordinary transactions the Arabs make use of the following cyphers borrowed from the Indian, and written

in precisely the same manner as our own, *i.e.* from left to right, the reverse of the Arabic writing :

1	2	3	4	5	6	7	8	9	0
	ʔ	ʕ	ʔ	o	ʔ	ʕ	ʔ	ʕ	.

e.g. ١٨٧٢ 1872.

ORTHOGRAPHICAL SIGNS.

VOWELS.

(3). The vowels and other orthographical signs are written above and below the letters. The vowels are ـ *fethah*, ـ° *dhammah*, and ـ *kesrah*, pronounced respectively ـ *ä*, as in *fat* ; ـ° *u*, as in *full* ; and ـ *i*, as in *fit*.

Fethah, *kesrah*, and *dhammah* denote the signs ـ ـ° ـ ; while *feth*, *kesr*, and *dhamm* denote the sounds *a*, *i*, *u*. These sounds are modified by the hardness or softness of the preceding consonants ; like those of the consonants, they can only be approximately rendered in English. The student must therefore learn the correct pronunciation of the language orally.

TENWĪN.

(4). When the vowels are doubled, thus $\text{ـ}^\circ\text{ـ}^\circ$, they are pronounced respectively *an*, *un* and *in*. This is called تَنْوِينَ *tenwĭn*, *i.e.* "giving the *n* sound." The vowels thus doubled are spoken of as *tenwĭn fethah*, *tenwĭn kesrah*, and *tenwĭn dhammah* respectively.

The *tenwĭn* or nasal vowels are intimately connected with the long vowels.

The old Arabic, like the Nabathean, seems to have declined its nouns with long vowels, and this form is still preserved in the con-

struct form of a few nouns expressing the most primitive relations of life, namely :

	“father.”	“brother.”	“mouth.”	“possessor.”
Nominative	أَبُو <i>abū</i> ,	أَخُو <i>akhū</i> ,	فُو <i>fū</i> (فَم <i>famun</i>),	ذُو <i>dhū</i> .
Genitive	أَبِي <i>abī</i> ,	أَخِي <i>akhī</i> ,	فِي <i>fī</i> ,	ذِي <i>dhī</i> .
Objective	أَبَا <i>abā</i> ,	أَخَا <i>akhā</i> ,	فَا <i>fā</i> ,	ذَا <i>dhā</i> .

When the word is indefinite, and therefore pronounced without reference to any other word, a certain stress will be laid on the vowel which indicates the declension; but when it is either in construction or defined by the article,—that is, when it is mentioned only in its relation to another word,—the stress is laid rather on the word itself, and the long vowel becomes consequently shortened. This is at once apparent if we decline an English or Latin noun school-boy fashion, as “*musa*,” “*musæ*,” etc., “*of* a father,” “*to* a father,” etc.; but in the combinations “*musa Latinorum*,” “the father of the boy,” the natural accent falls on the words “*musa*” and “father,” while the case signs *a*, *æ*, or *of*, are to a certain extent neglected and shortened.

This is exactly what happens in the declension of an Arabic noun, the only difference being that in Arabic the change is expressed in writing thus: كِتَابٌ *kitābun*, “A book,” مَلِكٌ *malikun*, “OF A king,” but كِتَابُ مَلِكٍ *kitābu malikīn*, “the book of a king,”—the dropping of the *tenwin* in these cases being equivalent to the *shortening* of the *long vowel*. From this it follows that *tenwin* is the sign of the indefinite noun, and its absence implies that the noun is definite.

It is also worth observing, in confirmation of the above hypothesis, that the regular plural forms are nothing more than a prolongation of the terminations of the singular, as though the vowels were prolonged

to imply an extension of the meaning: thus, ^{مُؤْمِنٌ} "a believer," is declined—

MASCULINE.		
	Singular.	Plural.
Nom.	مُؤْمِنٌ <i>mūminun.</i>	مُؤْمِنُونَ <i>mūminūna.</i>
Genitive	مُؤْمِنٍ <i>mūminin.</i>	مُؤْمِنِينَ <i>mūminīna.</i>
Objective	مُؤْمِنًا <i>mūminan.</i>	
FEMININE.		
Nom.	مُؤْمِنَةٌ <i>mūminatun.</i>	مُؤْمِنَاتٌ <i>mūminātun.</i>
Genitive	مُؤْمِنَةٍ <i>mūminatin.</i>	مُؤْمِنَاتٍ <i>mūminātīn.</i>
Objective	مُؤْمِنَةً <i>mūminatan.</i>	

CORRESPONDENCE OF THE VOWELS AND SEMI-VOWELS.

(5). No distinction appears to have been originally made in Arabic between the long and short vowels; indeed, the earlier Kúfic writing makes no use whatever of the short superscribed vowels, but employs only the letters ^{ي و ا}. When two or more long vowels come together, the tone would, by the natural laws of accentuation, fall upon the last but one, and that alone would remain long, the others being either neglected or shortened. The process actually takes place in modern Arabic; the word ^{مَفَاتِيحُ} *mafātīḥu*, for instance, is pronounced ^{مَفَاتِيْهْ} *mefātīḥ*: here the long *a* is shortened by the principle above advocated, and the short *u*, having already undergone the shortening process in the ancient language, is in the modern dialect neglected altogether.

From this it follows naturally that the short vowels ^{ا و ي} correspond to the weak consonants or semi-vowels ^{ي و ا}. In Arabic writing the long vowels are formed by a combination of the two; thus, ^{بَا} *bá*, ^{بُو} *bú*, ^{بِي} *bí*.

HEMZEH.

(6). In endeavouring to pronounce a vowel without a consonant, we make a distinct, though slight, effort with the muscles of the throat: this the Arabs represent by *hemzeh* ٓ, and the long vowels accordingly become at the beginning of a word ٱ *aa*, ٱ *uu*, ٱ *ii*, = ٱ, ٱ, ٱ,¹ and ٱ preceded by *fethah* form diphthongs ٱ *baa* (pronounced as *ow* in *now*) and ٱ *bai* (pronounced as *y* in *by*).

MEDDAH.

(7). In the case of ٱ *aa* the second *alif* is written over the first thus ٱ ٱ, or ٱ without the *hemzeh*, and is called *meddah*, “prolongation.”

The long ٱ is sometimes pronounced like our *a* in *face*, as in the word ٱٱٱ, pronounced *ennés*; this is called *Imáleh*, i.e. causing it to incline (to the sound of *kesrah*).

THE VOWELS AS SIGNS OF INFLEXION.

(8). The vowels are used as terminations of inflexion; thus,

ٱ or ٱ for the objective.

ٱ or ٱ, nominative or subjective.

ٱ or ٱ, genitive or dependent case.

They occur both in the moods of verbs and in the cases of nouns, *e.g.*:

In nouns:

ٱٱٱ “a book,” *nominative* or *subjective*, in which form alone it can act as agent to a verb.

¹ The vowels used in the transliteration of Arabic words throughout this work are to be pronounced as in Italian.

كِتَابٍ

genitive or dependent, dependent on the preceding word.

كِتَابًا

objective, expressing state or condition.

And in verbs :

يَفْعَلُ

"he does" (active).

أَنْ يَفْعَلَ

"that he may do" (conditional).

From this it would seem that some such significations as action, dependence, and objective state or condition lurk in the respective vowels themselves.

Some philologists have supposed that the Arabic language was originally monosyllabic. If such were the case, the above suggestion as to primary signification of the vowels will enable us to understand the arrangement of ideas in Semitic languages in groups of three letters, or trilateral roots, corresponding with these vowels.

The preterite passive in Arabic contains all three in proper order, فُعِلَ "it was done," expressing — an action, — depending upon or proceeding from some one, — resulting in a certain condition. ' /

JEZMEH, OR SUKÚN.

(9). There are only two kinds of syllables in Arabic.

1. A consonant with a short vowel, as بَ *ba*. 2. Two consonants with a short vowel between, as بَيْتَ *bit*. In this case the mark ْ is placed over the last, and is called *sukún*, "rest," or *jezmeh*, "cutting off." A letter without a vowel is called quiescent.

Note.—Two quiescent letters cannot come together; such a combination, for instance, as بَيْسَتْ *bist* is inadmissible: the letters of prolongation are considered as quiescent. In spelling, the vowels are always named after the consonants; e.g. بَ *bá-fethah*, "ba"; بَيْتَ *bá-tá-kesrah*, "bit" (not *bá-kesrah-tá*).

TESHDÍD.

(10). When the article *أل* *al* precedes any *dental*, *liquid*, or *sibilant* letter, it is assimilated with it, and the letter itself is doubled to compensate for the elision; thus we say *أَلشَّمْسُ* *ash-shemsu*, not *al-shemsu*. Like all other permutations of letters in Arabic (of which I shall speak presently), this is obviously merely a euphonic change.

Letters of this class are called *أَحْرُفُ الشَّمْسِيَّةِ* *al-hurúf ash-shamsíyeh*, “solar letters,” because the word *شَمْسٌ* “sun” begins with one of them. They are just fourteen in number, comprising half the alphabet. The remainder are called *أَحْرُفُ الْقَمَرِيَّةِ* *al-hurúf al-kamaríyeh*, “lunar letters,” for a similar reason.

The mark of reduplication is called *teshdíd*, “strengthening,” and is written thus ّ.

HEMZET EL-WAŞL (sec 6).

(11). The Arabs cannot utter two consonants together at the beginning of a word without a vowel; but to facilitate the utterance of the first they employ a *hemzet el-waşl*, or “point of conjunction”: thus, the English word “smith” in an Arab’s mouth would become *إِسْمِثْ* *ismith*. The *hemzet el-waşl* is important, not only in an orthographical, but in a grammatical point of view, and must therefore be treated of at greater length.

In many words the rule for the formation of the word and for the addition of the vowel points, would bring two consonants together at the beginning of a word in the manner just indicated, and in all such cases the *hemzet el-waşl* is employed. Such cases are (as will be seen in the rules for the conjugation of verbs) the following :

- (1). The imperative of the simple trilateral verb.
 (2). The preterite and verbal noun of the derived conjugations VII—X.
 (3). The following nouns :

ابن *ibnun*, ابنم *ibnamun*, a son. (When the word ابن occurs between two proper names the *alif* is not written.)

ابنة *ibnatun*, a daughter.

اسم *ismun*, a name.

است *istun*, the anus.

اثنان *ithnāni* (masculine),
 اثنتان *ithnātāni* (feminine), } two (numeral).

امرئ *imra'un*, a man.

امراة *imra'atun*, a woman.

أيمان *aimunun*, oaths.¹

The *hemzet el-waṣl*, when following a vowel, is elided in pronunciation, and the mark *waṣlah* ̣ is placed over the *alif* to denote this fact; thus, ابْنُ الْمَلِكِ *ibnu 'l-meliki*, not *ibnu al-meliki*. In امرئ and ابنم the vowel of the second syllable may follow the pointing of the succeeding vowel; thus :

جَاءَ رَجُلٌ وَابْنٌ وَأَمْرٌ	} “a man—a son—a man came.”
<i>jidu rajulun wa'bnunum w'amruen</i>	
رَأَيْتُ رَجُلًا وَابْنًا وَأَمْرًا	} “I saw a man—a son—a man.”
<i>Ra'aitu rajulan w'abnaman w'amraun</i>	
مَرَرْتُ بِرَجُلٍ وَابْنٍ وَأَمْرٍ	} “I passed by a man—a son—a man.”
<i>marartu bi-rajulin w'abninin w'amri'in</i>	

¹ Strictly speaking the *hemzeh* should not be written in these words, but rather an *alif* with *waṣlah*, thus: اِبْنٌ, اِسْمٌ, etc.

Here it will be observed that the vowel of the second syllable, which in the case of رَجُلٌ "a man" remains unchanged, in the other two words varies with the final vowel.

At the beginning of a sentence *hemzet el-wasl* is pronounced—(1) With *fethah*: in the article أَنْ and in the word أَيُّمِّنْ. (2) With *dhammah* in the imperative of the first form of verbs of which the aorist is of the form يَنْعُرْ. (3) In all other cases it is pronounced with *kesrah*.

Sometimes the *hemzet el-wasl* comes after a letter which has no vowel, and in such cases the following rules must be observed:—(1) The quiescent letter in the following words takes the vowel *fethah*: نِي, يِي "me," "my" (affixed pronouns), مِنْ "from," مَعَ "with," and the imperative of "doubled" verbs; that is, of which the 2nd and 3rd radicals are alike, as مَدَّ "extend." (2) All other monosyllables consisting of two consonants the last of which has no vowel, except مَدَّ "since," take *kesrah*. All those parts of a verb which have no vowel on the last consonant take *kesrah*. (3) The final letter of the words مَدَّ "since," كُمْ "you," "your," هُمْ "them," "their" (affixed pronouns), أَنْتُمْ "you," takes *dhammah*. After a *tenwīn* the *hemzet el-wasl* is pronounced with *kesrah*.

HEMZET EL-KAṬA'.

(12). *Hemzet el-kaṭa'*, "the point of disjunction, or hiatus" (because a hiatus is felt before the vowel introduced by it is pronounced), is either a radical letter or a sign of inflection prefixed to verbs; as in أَفْعَلُ "I act," where it denotes the first person singular of the aorist. In such cases it is of course not elided.

The words أَخْرَجْتُ الْبَيْتَ *akhuttu 'lhiḡá*, "I write out the

alphabet," contain all the short vowels and orthographical signs.

The learner is referred to the examples in reading given at the end of this section, a perusal of which will render him familiar with all the possible combinations of the letters.

Hemzet el-waṣl, when following a vowel or *tenwín*, is written ٱ; but when it stands at the beginning of a sentence, it is written ٱ̇, ٱ̇ u, ٱ̇ i.

Hemzet el-katá is always written in full ٱ̇. When the latter occurs in the middle of a word, and introduces َ *dhammah* or ِ *kesrah*, the *alif*, which serves as its prop, is changed into the semi-vowel analogous to the short vowel; as ٱ̇ مُؤْمِنٌ *mu-minun*, "a believer," جِئْتُ "I came." When ِ is so used, the dots are omitted, to distinguish it from the letter of prolongation.

THE PAUSE.

(13). The final short vowels are dropped in pronunciation at the end of a sentence; thus بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *Bismi 'lláhi 'rruhmání 'rrahím*, not 'rrahími.

ة, with or without *tenwín*, becomes ُ in the pause; as جَاءَتْ رَحْمَةً, pronounced *já-at rahmah*. *Tenwín kesrah* and *dhammah* ِ َ are dropped; as جَاءَ زَيْدٌ and مَرَرْتُ بِزَيْدٍ, pronounced *já'a Zeid* and *marartu bi-Zeid*; but *tenwín fetḥah* ٱ becomes ٱ̇, as رَأَيْتُ زَيْدًا, pronounced *ra'aitu Zeidá*.

The single emphatic ن nún, which is sometimes added to the imperative and aorist of verbs, also becomes ٱ; as اضْرِبْ, pronounced at the end of a sentence اضْرِبَا *idhribá*.

Words of one letter add ُ in the pause; as ر, *rah* and َ *kíh* for رَ *ra* and َ *ki*.

Words like *تَغِي*, in which the *tenwîn kesrah* stands for a *ي* which has dropped out, reject the *tenwîn* in the pause; as *مَرَرْتُ بِقَاعِ*, pronounced *marartu bi-kâ'ih*.

ANOMALIES IN WRITING.

(14). Arabic is pronounced as it is written, except in the Pause, as mentioned above, and in the following instances :

(1) The *nûn* ن in the following words is not written, but assimilates with the first letter of that immediately succeeding it.

عَمَّا	وَمِمَّا	عَن	وَمِنْ	عَمَّا	وَمِمَّا	عَن	وَمِنْ
عَمَّا	وَمِمَّا	عَن	وَمِنْ	عَمَّا	وَمِمَّا	عَن	وَمِنْ
عَمَّا	وَمِمَّا	عَن	وَمِنْ	عَمَّا	وَمِمَّا	عَن	وَمِنْ
عَمَّا	وَمِمَّا	عَن	وَمِنْ	عَمَّا	وَمِمَّا	عَن	وَمِنْ

(2) An *alif* ا is written but not pronounced—(1) After *waw*, when that letter terminates a verbal form; as *ضَرَبُوا* *ḏharabû*. This is also occasionally found in the construct form of a plural noun; as *ضَارِبُوا* *ẓāribû* *ẓaidin*, “the strikers of Zeid.” (2) As a prop to *tenwîn fetḥah*; as *زَيْدًا* *ẓaidân*. (3) In the words *مِائَتَانِ*, *mi'ütun*, *mi'ütāni*, “a hundred,” “two hundred.”

(3) A *waw* و is written but not pronounced in *أُولَئِكَ* *ulā'ika*, *أُولَئِكَ* *ulā'ika*, “those;” in the direct and oblique case of *عَمْرُو* (nominative *عَمْرُو*, pronounced *Amrun*; oblique *عَمْرُو*, pronounced *Amrin*), to distinguish it from *عُمَرُ* *Omar*.

(4) *Alif* is pronounced but not written in the following words : *اللَّهُ* *allāhu*, “God,” *الرَّحْمَنُ* *ar-Raḥmānu*, “the merciful (God),” *مَلَائِكَةُ* *malā'ikatun*, “angels,” *سَمَوَاتٍ* *samāwātun*, “heavens,” *ذَٰلِكَ* *dhālika*, “that,” *أُولَئِكَ* *ulā'ika*, “those,” *ثَلَاثَةٌ* (fem. *ثَلَاثٌ* *thalāthun*), “three,” *ثَلَاثُونَ* *thalāthūna*, “thirty,” *لَكِنَّ* *lakinna*, “but,” *هَٰذَا* *hādhā*, “this,”

إِبْرَاهِيمَ *Ibrāhīmu*, "Abraham," إِسْمَاعِيلَ *Ismā'il*, "Ishmael," إِسْحَاقَ *Ishāqu*, "Isaac," and sometimes in the proper names عُثْمَانُ *Othmān*, سُلَيْمَانُ *Sulaimānu*, نَوْمَانُ *Nōmānu*. In this case a small *alif* is generally written perpendicularly above the consonant with which it is to be pronounced.

(5) The *Hemzet el-waṣl* is omitted—(1) from the word إِسْمَ in the phrase بِسْمِ اللَّهِ for بِسْمِ اللَّهِ *bi'smillāhi*, "in the name of God." ابْنُ when it occurs between two proper names where a correlation exists; as زَيْدُ بْنُ عَمْرٍو *Zeidu'bnū 'Amrin*, "Zeid son of 'Amr." If *ibn* with the second proper name forms the predicate of a proposition, the *hemzet el-waṣl* is retained; as زَيْدُ ابْنِ عَمْرٍو *Zeidun Ibnū 'Amrin*, "Zeid (is) the son of 'Amr." (2) In the article أَلْ when following لِ "to," as لِلْأَنَسَانِ "to the man."

(6) *Wāw* و is omitted from such words as دَاوُدَ *Dā'ūd*, for دَاوُودَ "David;" رُؤُوسَ *Ru-ūs*, for رُؤُوسَ "heads."

(7) ي pointed with *fethḥah* or *tenwin fethḥah* at the end of words is silent, the vowel *ā* only being pronounced; as يَرْضَى *yarrḍā*, "he is pleased," فَتًى *fatā*, "a youth," مَتَى *matā*, "when?" بَلَى *balā*, "certainly," لَدَى *ladā*, "near," إِلَى *ilā*, "to," حَتَّى *hattā*, "until," عَلَى *alā*, "upon."

(8) *wāw* و is pronounced as *alif* in حَيَاةٍ *hayātun*, "life," صَلَاةٍ *ṣalātun*, "prayer," زَكَاةٍ *zakātun*, "alms," when these words are in the singular and stand by themselves, not being in construction or having the article or a pronoun affixed; when not standing by themselves *alif* is generally written instead of *wāw*.

(15.) EXAMPLES FOR PRACTICE IN READING.

أَ اِبْتُ تَ ثَ جَ حَ خَ دَ ذَ رَ زَ سَ شَ
shī sa su ri dha du k̲hi ha ju thi ta bu i u a
 صَ ضَ طَ ظَ عَ غَ فَ قَ كَ لَ مَ نَ وَ ؤَ يَ
ya hu wa ni ma lu ka ki fu ghī ā dhu ṭi dha su

آ أَوْ أَوْىَّ أَيْ بُرِّ تَا ثِي جُو حَا خِي دُو ذَا رِي
 ri dhá dú khí há jú thí tá bú ai í au ú á
 زُو سَا شِي صُو ضَا طِي ظُو عَا غِي فُو قِي كَا لُو مَا
 má lu ká kī fū ghí 'á dhú tī dhá šú shí sá zú
 نِي وَآ وَبَّ وَيْ هُو يُو يَا
 yá yú hú wī wai wá nī

تَبَّ قُتَّ بِتَّ مِتَّ قَدْ كَهَجَّ رُحَّ قَطَّ خُذَّ قَعَّ صَرَّ مَذَّ
 mudh shar ká khudh kat ruh haj kad mit bit fut tab
 ذَرَّ دَسَّ زَرَّ بَلَّ كَمَّ صَفَّ
 shar kam bal zur das dur

* لِلنَّاسِ * فِي الزَّمَانِ * فِي الْحَرْبِ * عَلَيْهِ * فِي الْحَيَاةِ * وَاللَّهُ *
 wa'lláhi fi 'l-hayáti álaihi fi 'l-harbi fi 'z-zamáni linndsi
 لِلَّهِ * لَبِثْتُ إِلَى الْيَوْمِ * لِلْحَيَاةِ الدُّنْيَا *
 lil-hayáti 'd-dunyá labittu ila 'l-yaumi li'lláhi

بِأَبِي مَنْ وَدَدْتُهُ فَأَفْتَرَقْنَا وَقَضَى اللَّهُ بَعْدَ ذَلِكَ اجْتِمَاعًا
 Bi-abí man wadattuhu fa'ftarakná wa-kadhá 'lláhu báda dháka 'jtímá'u
 (May) he whom I love (be ransom- And after that God decreed a meet-
 ed) by my father!—we parted, ing,
 فَأَفْتَرَقْنَا حَوْلًا فَلَمَّا التَقِينَا كَانَ تَسْلِيمُهُ عَلَيَّ وَدَاعًا
 fa'ftarakna haulan falamma'tlaqqainá kana taslimuhu álayya waddá'u
 His (only) salutation to me was We were parted for a year, and
 "Farewell!" when we met,

وَجَاهِلٍ يَدْعِي فِي الْعِلْمِ فَلْسَفَةً قَدْ رَاجَ يَكْفُرُ بِالرَّحْمَنِ تَقْلِيدًا
wa-jāhiliṭin yadda'ī fi'l-ilmī filsafatan
kād rāḡa yakfuru bi'r-Raḥimāni taḡ-
līdā

Went and denied the existence of An ignorant fellow, pretending to
the Merciful God dogmatically, the science of philosophy,

وَقَالَ أَعْرِفْ مَعْقُولًا فَقُلْتُ لَهُ عَنِتَّ نَفْسَكَ مَعْقُولًا وَمَعْقُولًا
wa-ḡala a'rifu māḡūlan fa-ḡultu lahu
anaita nafsaka māḡūlan wa-māḡūlā

“You mean that you yourself are And said, “I know that it is so by
hobbled (*māḡūlan*) and fettered ! common-sense (*māḡūlan*).” Then
I said to him,

أَرَأَيْكَ تَقْرَعُ بَابًا عَنْكَ مَسْدُودًا وَمِنْ أَيْنَ أَنْتَ وَهَذَا الشَّيْءُ تَذْكُرُهُ
arāka taḡra'u bāban 'anka masdūdā
min aina anta wa ḡadḡha 's-shai'u
tadhḡkuruḡu

I see that you are knocking at a What have you to do with this
door which is shut against you.” thing which you mention ?

فَقُلْتُ لَسْتُ سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ إِنْ كَلَامِي لَسْتَ تَفْهَمُهُ
fa-ḡultu lastu Sulaimāna' bna Dā'ūdā
fa-ḡala inna ḡalāmī lasta tafḡamuhu

And I said, “I am not Solomon, Then said he, “You do not under-
the son of David !”¹ stand my speech.”

¹ This may be paraphrased as follows :—

A foolish Atheist, whom I lately found,
Alleged Philosophy in his defence ;
Said he, “The arguments I use are sound.”
“Just so,” said I, “all sound and little sense.

“You talk of matters far beyond your reach :
You're knocking at a closed-up door,” said I.
Said he, “You do not understand my speech.”
“I'm not King Solomon !” was my reply.

Alluding to the Mohammedan legend that Solomon understood the language of *beasts*.

SECTION II.—ETYMOLOGY.

THE MEASURES OF WORDS.

(16). Every word in Arabic may be referred to a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

The letters ق and ك, خ and گ, ل and م, ب and ف cannot, for obvious euphonic reasons, exist side by side in the same root.

In European languages significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the root is modified. Thus in English we add the termination *er* to express the active participle or agent of a verb, and *ing* to express the infinitive or gerund; as *make*, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters in the root. فَعَلَ *faʿl*, signifying mere *action*, is taken as the typical root for exhibiting these modifications, and the *formulae* thus obtained are called the “measures of words.” For instance, the insertion of an *alif* between the first and second radical, and pointing the latter with the vowel *kesrah*, gives the sense of the agent or active participle; thus فَعَّلَ becomes فَاعِلٌ “one who does,” and this word is the *measure* upon which all other agents of this kind are formed.

It is, in fact, a mere formula, like the letters used

in Algebra; for as $(a + b)$ may represent $(2 + 3)$, $(4 + 5)$, or any other numbers, so for the triliteral root فاعِل in فاعِل we may substitute any other triliteral root and obtain the same modification of meaning; as

ضَرَبَ *ḍharbun*, "striking," ضَارِبٌ "a striker."

قَتَلَ *katlan*, "killing," قَاتِلٌ "a murderer."

where ضَارِبٌ and قَاتِلٌ are said to be the فاعِل of the respective triliteral roots to which they belong.

ROOTS CONTAINING SEMI-VOWELS.

(17). The triliteral root may contain one or more of the weak consonants or semi-vowels *و ي ا* in which case certain euphonic and other changes will take place. These changes are called the Permutations of weak consonants, and depend upon the principle above advocated that the three weak consonants *و ي ا* are respectively homogeneous to the three vowels *اَ اِ اُ*. When the vowel and weak consonant in any derived form are heterogeneous, the vowel changes the weak consonant into another weak consonant analogous to itself.

To understand how a vowel can change one weak consonant into another analogous to itself, when we should rather have thought that the consonant would be stronger than the vowel, we must investigate the nature of the "measures" above described.

If, instead of the three radical letters of a significant root *ل م ن*, we substitute the signs (1) (2) (3), and then proceed to form "measures" of nouns and verbs in the

ordinary manner, we shall obtain such results as the following :

- | | | | | | |
|----|------------------------------|---|------------------|------------------|------------------|
| 1. | فَعَلَّ "doing" | = | [°] (3) | [°] (2) | (1) |
| 2. | فَاعِلًا "doer" ¹ | = | [°] (3) | (2) | ^(1) |
| 3. | فَعَلَ "he does" | = | [°] (3) | [°] (2) | [°] (1) |
| 4. | فُعِلَ "it is done" | = | [°] (3) | (2) | [°] (1) |

We see at once that the vowels are the real or characteristic part of the measure, as they give the general sense of the form, while the radicals only define the particular case to which it is to be applied; they must therefore of necessity be preserved at any sacrifice to the consonant.

Now, in the four forms given above, let us substitute for the numerical signs the letters ز و غ, an existing Arabic trilateral root, and we have:

1. [°](3) [°](2) (1) = غَزَوْ "A raid or foray."
2. [°](3) (2) ^ (1) = غَاَزَوْ Here the *kesrah* and the *waw* are heterogeneous, but the former, being the more important, changes the latter into ي; that is, into the weak letter analogous to itself, and the word becomes غَاَزِيًا "a raider."
3. [°](3) [°](2) (1) = عَزَّو Here the two *fethahs* absorb the و, changing it into ^, and the word becomes عَزَّاهُ "he made a foray."
4. [°](3) (2) [°](1) (from قَوْل "saying") قِيلَ = قِيلَ.

¹ I have adopted the objective case with *tenwin fethah* in this illustration, because *tenwin dhammah* or *tenwin kesrah* would involve the question of a further permutation, the discussion of which is left for the paragraph on the declension of nouns, *q.v.*

I have before suggested that the *old* Arabic had no short vowels; the last form, therefore, must originally have been قَوِيلًا, and the natural accent falling on the penultimate would leave that alone *long*, while the antepenultimate would be absorbed, and the word become قِيلَ, as we actually have it.

In the 3rd person preterite active of the same verb قَالَ the two *fethahs* conquer the و. In the 1st person قُلْتُ the long و being quiescent conquers, and the accent falling on it, it becomes قَوْلْتُ; but this is naturally shortened in pronunciation, and the rule holds that two quiescent letters cannot come together.

This, then, is the general principle of permutation:—When a vowel and a weak letter which is not analogous to it come together in a form, the ordinary laws of euphony require that one should yield, and in Arabic the vowel conquers: *e.g.*

The measure مَفْعَالٌ, from وزن, would be مَوْزَانٌ, and the measure مَفْعِلٌ, from يَفْعُلٌ, would be مَيْفَعِلٌ; but مَوْزَانٌ *mawzānun* and مَيْفَعِلٌ *mayfaykinun* are repugnant to the ear, and therefore become مِيزَانٌ *mizānun* and مُوقِنٌ *mūqinun*.

A permutation of other than weak letters occasionally takes place; as, for instance, when two letters which it is impossible to pronounce together occur in the same form; then the softer of the two is changed into the corresponding hard one. This can only take place in *dental* or *palatal* letters, for they are the only ones in which such a difficulty is likely to arise: *e.g.*

Forming the measure اِفْتَعَلَ *iftaʿala* from the root ضرب we should

have *اِدْتَرَبَ idhtaraba*; this, however, would be unpronounceable, and as the soft *t* ت will actually sound like the hard *t* ط, the latter is written instead, and the form becomes *اِطْتَرَبَ*.

Another euphonic change of which letters are susceptible is

ASSIMILATION.

(18). One letter is often assimilated by another, which is then doubled. This naturally occurs when the same letter is repeated without the intervention of a vowel, as مَدَّدْ for مَدَّ maddun; or when two letters of the same kind come together, as مَكَثَتْ makaita for مَكَثَتْ makaththa, although this last kind of assimilation is optional.

Remark.—It is obvious that in practice cases will occasionally occur for which the foregoing rules will not at first sight entirely account. The principle involved is, however, always the same, for it is the operation of the natural laws of euphony which produces every such change. Instead, therefore, of burdening the student's memory with a long list of *rules* for Permutation and Assimilation, I shall content myself for the present with the *principle* just given, reserving the consideration of the less obvious permutation for cases in which they occur.

SECTION III.—PARTS OF SPEECH.

(19). The parts of speech in Arabic are three :—1. The Verb. 2. The Noun (including the pronoun and adjective, and what we are accustomed to call the participle). 3. The Particle (including the preposition, adverb, conjunction, and interjection).

THE VERB.

(20). An Arabic Verb with its fifteen conjugations, its active and passive voices, subjunctive and energetic moods, etc., may well seem a formidable thing for a beginner to encounter.

We shall, however, see that the multifarious phases which it can assume are all capable of being reduced to a few measures easily remembered, as they depend more or less one upon another, and are intimately connected both in sense and form.

DIFFERENT KINDS OF VERBS.

Arabic Verbs are of two kinds, *sound* and *weak*.

These are further subdivided into *transitive* and *neuter*, *active* and *passive*.

They are either *simple* or *augmented*.

The simple verb cannot contain less than three letters or more than five.

It may happen that in conjugating, all the letters but one may disappear, so that a simple form may seem to have been one letter, as in *ti*, the shortened form of *atî*, from *atâ*, “he came.”

The augmented verb is formed either by repeating the second or third radical, or by employing one or more of certain other letters.

The letters thus employed to augment or conjugate verbs and inflect nouns are called *servile*, and are contained in the last three words of the following verse :

سَأَلْتُ الْحُرُوفَ الزَّائِدَاتِ عَنْ أَسْمَائِهَا
فَجَالَتْ وَلَمْ تَكْذِبْ أَمَانَ وَتَسْهِيلَ

“I asked the servile letters concerning their name; they answered, and did not lie: *أَمَانٌ وَتَسْهِيلٌ* (*i.e.* safety and ease).”

It may also happen that some of these letters occur as radicals in a verb, but in such a case nothing save a knowledge of the grammatical measures will enable the student to discriminate.

We are accustomed to speak of the first, second, and third radical letter of a trilateral verb as the *ف* *fā*, *ع* *āin*, or *ل* *lām* respectively.

PARTS OF THE VERB.

(21). The Arabic Verb has two voices,—active and passive; three tenses,—preterite, aorist, and imperative; fifteen conjugations. These last, however, are nothing more than derived verbs formed from the simple root by the addition of certain letters which modify or extend the sense.

The noun which expresses the simple action is considered as the source, *مصدر*, from which all derived forms, whether nouns or verbs, are taken, as *ضَرَبَ* *dharbun*, “striking;” and this occasionally supplies the place of the

infinitive or gerund, which parts of the verb are wanting in Arabic.

Note.—As this noun of action is variable in form, it has been found convenient in practice to treat the third person singular masculine as the form from which all others are derived. This is, therefore, the form under which all words are ranged in grammars and dictionaries.

TENSES OF VERBS.

THE PRETERITE.

(22). In simple verbs the preterite active is of the form *فَعَلَ*, *فَعِلَ*, or *فَعَّلَ*.

The preterite passive is invariably of the form *فُعِلَ*.

The Persons are formed as follows :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعِلَ 3rd person.
فَعَلْنَ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتَ 2nd „
فَعَلْنَا				فَعَلْتُ	1st „

[*Note.*—The terminations *تَ*, *تِ*, *تُ*, etc., are in reality separate pronouns serving as nominative or agent to the verb. Again, in the third person singular masculine, a masculine pronoun is said to

¹ This paradigm applies equally to the forms *فَعِلَ*, *فَعَلَ*, and to the passive *فُعِلَ*, which are declined in the same way—

.....	فَعِلْتَ	فَعِلْتِ	فُعِلَ
.....	فَعِلْتَ	فَعِلْتِ	فُعِلَ
.....	فَعِلْتَ	فَعِلْتِ	فُعِلَ

be implied. The same remarks apply to the affixes and prefixes by which the persons of the aorist are formed.]

THE AORIST.

(23). The aorist active of the simple verb is formed as follows :

PLURAL		DUAL		SINGULAR	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَنْفَعْنَ	يَنْفَعُونَ	تَنْفَعَانِ	يَنْفَعَانِ	تَنْفَعُ	يَنْفَعُ ¹ 3rd person.
تَنْفَعْنَ	تَنْفَعُونَ	تَنْفَعَانِ		تَنْفَعِينَ	تَنْفَعُ 2nd „
نَنْفَعْنَ				أَنْفَعُ	1st „

The aorist passive is declined in precisely the same manner, merely substituting the vowel *u* for *e* in the *prefixes* and pointing the second radical with *u*, thus :

PLURAL		DUAL		SINGULAR	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُنْفَعْنَ	يُنْفَعُونَ	تُنْفَعَانِ	يُنْفَعَانِ	تُنْفَعُ	يُنْفَعُ 3rd person.
تُنْفَعْنَ	تُنْفَعُونَ	تُنْفَعَانِ		تُنْفَعِينَ	تُنْفَعُ 2nd „
نُنْفَعْنَ				أُنْفَعُ	1st „

MOODS OF THE VERB.

(24). The aorist is declinable like the noun; that is to say, the final vowel is susceptible of certain changes to express modifications of the meaning.

1. It changes from *e* to *u* to express the conditional or subjunctive mood, and when preceded by certain particles: in this case the *u* is also dropped from all the

¹ So, too, يُنْفَعُ and يُنْفَعُ are declined throughout.

persons which end in that letter preceded by a long vowel, thus :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْنَ				أَفْعَلْ	1st „

2. It may be apocopated, *i.e.* lose its last vowel altogether when preceded by certain particles, or used as an imperative, or in a conditional or alternative sentence. It will then be declined :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلُونَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلُونَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلُونَ				أَفْعَلْ	1st „

To the conditional form of the aorist *nūn* نَ, either single or doubled نَ, and preceded by *fethah*, is sometimes added to impart emphasis : it is chiefly used when this tense is employed as an imperative. It is then declined as follows :

1. With the doubled *nūn* نَ.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلْنِ	يَفْعَلْنِ	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلْنِ		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْنَ				أَفْعَلْ	1st „

2. With the single *nún* ن.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
Wanting	يَنْعَلْنَ	Wanting	Wanting	يَنْعَلُ	يَنْعَلُ	3rd person.
Wanting	تَنْعَلْنَ	Wanting		تَنْعَلُ	تَنْعَلُ	2nd „
	نَنْعَلْنَ			اَنْعَلُ		1st „

[*Note.*—It will be noticed that the long vowels *و* and *ي* are elided wherever they occur as terminations. This is because the ن or ن loses its *fethah* in such cases, and if the long vowel were then retained, it would violate the rule given on p. 10, that two quiescent letters cannot come together; thus, the 2nd person feminine singular is تَنْعَلِينَ, this becomes in the conditional form تَنْعَلِي, and adding ن or ن = نَنْ we should have تَنْعَلِينَ or تَنْعَلِينَ = تَنْعَلِينَ, and two quiescent letters would come together, which is inadmissible; the long vowel is therefore shortened, and the forms become تَنْعَلُ and تَنْعَلُ. In the 3rd feminine plural the *fethah* of the termination ن coalesces with that of ن, and the ن itself is then pointed with *kesrah*. This change of the *fethah* into *kesrah* appears to result from a weakening of the former vowel consequent upon the long vowel of the preceding syllable. The same process occurs in the dual.]

The conditions under which the aorist undergoes these changes will be fully discussed in the Syntax.

THE IMPERATIVE.

(25). The imperative is formed from the second person of the apocopated form of the aorist by removing the prefix ت *ta*, which, as has been before observed, is considered as the pronominal agent. But from تَنْعَلُ, by removing the ت, we should have نَعْلُ; that is to say, a

word beginning with a quiescent letter, and therefore inadmissible. To remedy this defect we add a *hemzet el wasl* pointed with ـَ if the vowel of the aorist be ـَ , as اُفْعَل ; but with ـِ if the vowel is either ـِ or ـِ , as اِفْعَل or اِئْفَعْل . The remaining persons of the imperative are formed by prefixing لِ to the apocopated aorist, as لِيَضْرِبْ “let him strike.”

Imperative.

PLURAL.		DUAL.	SINGULAR.	
Fem.	Masc.	Common.	Fem.	Masc.
اُفْعَلْنَ	اُفْعَلُوا	اِفْعِلَا	اِفْعَلِي	اِفْعَلْ

FORMS OF SIMPLE VERBS.

(26). There are six classes of verbs in Arabic, ranged according to the vowels with which the medial radical is pointed in the preterite and aorist.

MEASURES.		EXAMPLES.	
Aorist.	Preterite.	Aorist.	Preterite.
1. يَفْعَلُ	فَعَلَ	يَنْصُرُ	نَصَرَ to assist.
		يَدْخُلُ	دَخَلَ to enter.
		يَكْتُبُ	كَتَبَ to write.
2. يَفْعِلُ	فَعَّلَ	يَضْرِبُ	ضَرَبَ to strike.
		يَجْلِسُ	جَلَسَ to sit.
3. يَفْعُلُ	فَعَّلَ	يَقْطَعُ	قَطَعَ to cut.
		يَخْضَعُ	خَضَعَ to be humble.

This is only used when the last letter is a guttural.

MEASURES.		EXAMPLES.	
Aorist.	Preterite.	Aorist.	Preterite.
4. يَفْعَلُ	فَعَلَ	يَضْرِبُ	طَرِبَ to rejoice.
		يَفْقَهُ	فَقِهَ to understand.
		يَسْلَمُ	سَلِمَ to be safe.
5. يَفْعَلُ	فَعَلَ	يُظَرِّفُ	ظَرَّفَ to be charming.
		يُسَهِّلُ	سَهَّلَ to be easy.

This form implies natural or inherent qualities, and is always neuter or intransitive.

6. يَفْحَسُ فَعَلَ يَحْسِبُ حَسَبَ to reckon.

This form is rare in sound but common in weak verbs; as,

يَرِثُ وَرِثَ to inherit. يَلِي وَلَى to be near.

Some verbs have different forms, and may take any one of the three vowels on the middle radical of the preterite with a corresponding difference of meaning; *e.g.*

حَزِنَ To be sad.	عَمَرَ To be cultivated.
حَزَنَ To sadden, depress.	رَفَعَ To raise.
عَمَرَ To cultivate, build, people.	رَفَعَ To have a high (loud) voice.
عَمِرَ To live to old age.	

THE NOUN OF ACTION.

(27). The noun of action corresponds in many respects to our infinitive. In simple verbs it is irregular in its formation, but the following are the most usual measures:

1st, 2nd, and 3rd Classes.

Transitive ^{فَعَّلَ} ; Neuter ^{فُعُولَ}.

	MEASURES.			EXAMPLES.			
Transitive	^{فَعَّلَ}	^{يَفْعِلُ}	^{فَعَّلَ}	^{نَصَرَ}	^{يَنْصُرُ}	^{نَصَرَ}	To assist
Neuter			^{فُعُولَ}	^{قَعَدَ}	^{يَقْعُدُ}	^{قُعُونَ}	To sit
Transitive	^{فَعَّلَ}	^{يَفْعِلُ}	^{فَعَّلَ}	^{ضَرَبَ}	^{يَضْرِبُ}	^{ضَرَبَ}	To strike
Neuter			^{فُعُولَ}	^{جَلَسَ}	^{يَجْلِسُ}	^{جُلُوسَ}	To sit
Transitive	^{فَعَّلَ}	^{يَفْعِلُ}	^{فَعَّلَ}	^{قَطَعَ}	^{يَقْطَعُ}	^{قَطَعَ}	To cut
Neuter			^{فُعُولَ}	^{خَضَعَ}	^{يَخْضَعُ}	^{خُضُوعَ}	To be humble

4th Class.

Transitive ^{فَعَّلَ} ; Neuter ^{فَعَّلَ}.

Transitive	^{فَعَّلَ}	^{يَفْعِلُ}	^{فَعَّلَ}	^{فَهِمَ}	^{يَفْهِمُ}	^{فَهِمَ}	To understand
Neuter			^{فَعَّلَ}	^{طَرِبَ}	^{يَطْرِبُ}	^{طَرِبَ}	To rejoice

5th Class.

Neuter ^{فَعَالَةٌ} ^{فَعُولَةٌ} or ^{فَعَلَ}.

Neuter	^{فَعَلَ}	^{يَفْعِلُ}	^{فَعَالَةٌ}	^{ظَفَ}	^{يُظْفِرُ}	^{ظُرَافَةٌ}	To be charming
Neuter			^{فَعُولَةٌ}	^{سَهَلَ}	^{يَسْهَلُ}	^{سَهُولَةٌ}	To be easy
Neuter			^{فَعَلَ}	^{عَظَمَ}	^{يُعْظِمُ}	^{عِظَمَ}	To be grand

DERIVED CONJUGATIONS.

(28). The meaning of the simple verb may be extended or modified in various ways by the addition of one or more letters to the root.

There are in all fourteen of these derived conjugations, which may be divided into four groups, namely :

1. Adding one letter to the root, which in transitive verbs strengthens or intensifies the action,¹ and in neuter verbs imparts a transitive sense.
2. Prefixing تَ to imply "consequence" or "effect."
3. Adding two or more letters to the root to modify the original meaning.
4. Distorting the original form of the root as well as adding letters to it. This implies a corresponding distortion of the meaning, and indicates either colour, defect, or intensity.

The simple trilateral verb is considered as the first conjugation, and the fourteen derived forms are numbered 2, 3, and so on, up to 15. In the following account of the signification of the derived forms these numbers are placed against the measures, but they are described in a somewhat different order.

SIGNIFICATION OF THE DERIVED FORMS.

FIRST GROUP (ADDING ONE LETTER TO THE ROOT).

4th Conjugation, أَفْعَلَ.

(29). The prefix of *hemzet el kataba* to the root gives a transitive sense to neuter verbs, and a doubly transitive or causal sense to those which are already transitive.

¹ It is a commonly received theory of the Arab grammarians that a "redundancy of form generally indicates an extension of meaning,"

أَنَّ كَثْرَةَ الْبِنَاءِ تَدُلُّ عَلَى زِيَادَةِ الْمَعْنَى غَالِبًا.

See Es-Sheikh Hasan el-Burini in his commentary upon Ibn el-Faridh's verse:

ذَابَتِ الرُّوحُ أَشْتِيَاقًا فَهِيَ بَعْدَ نَفَادِ الدَّمْعِ أَجْرِي عِبْرَتِي

The following are the most usual significations :

Transitive or causal ; as **أَنْزَلَ** "he caused to descend," from **نَزَلَ** "to descend;" **أَضْرَبَ** "he caused to strike," from **ضَرَبَ**.

Going to, or making for, a place : **أَعْرَضَ** "he went to 'Irāk." This will explain such forms as **أَفْبَلَ** "he advanced;" **أَدْبَرَ** "he retreated."

Exposing or displaying : **أَبَاعَ** "he exposed for sale," from **بَاعَ** "to sell."

Turning into ; as **أَفْرَتْ** ^{صَحْوًا} **الْأَرْضَ** "The land became desert."

Being or becoming at a certain time ; as **أَصْبَحَ** "he was in the morning ;" **أَمْسَى** "he was in the evening."

A transitive verb occasionally becomes intransitive in this form ; as **أَكَبَ** "he fell prone," from **كَبَّ** "he threw him on his face."

2nd Conjugation, فَعَّلَ.

Doubling the middle consonant intensifies the meaning of the root, and makes it, if neuter, transitive. Its most usual significations are :

Transitive ; as **قَدَّمَ** "he sent forward," from **قَدَّمَ** "to be in front."

Intensive or frequentative ; as **كَسَرَ** "he broke to pieces," from **كَسَرَ** "he broke;" **قَطَعْتُ الْحَبْلَ** "I cut the rope in pieces," from **قَطَعَ** "he cut."

Attributing to, regarding as, or making out to be ; as **صَدَّقَ** "he looked upon him as, or proved him, truthful;" **كَذَّبَ** "he regarded him as, or proved him a liar."

This form is used in deriving a verb from a noun; as خَمَّ “he pitched his tents,” from خَيْمَةٌ “a tent;” جَدَّ “to skin,” from جَنْدٌ “a skin.”

This use is almost identical with that of the English verb formed from a noun; as *to water, to skin, to peel*, etc.

3rd Conjugation, فَاعَلَ.

The insertion of *alif* between the first and second radicals gives an idea of reciprocity to the action; as قَاتَلَ “he fought,” from قَتَلَ “he killed;” ضَارَبَ “he fought with blows,” from ضَرَبَ “he struck.” The notion of a second party who reciprocates the action is always implied.

It sometimes implies repetition; as ضَاعَفَ “he doubled,” but is sometimes used to express simple action; as سَافَرَ “he travelled.” The form سَفَّرَ would mean “he wrote a book,” or “he disclosed.”

When the original verb requires a preposition to make it transitive, the 3rd conjugation may be used in the same sense without the preposition; as كَتَبَ لَهُ “he wrote to him;” كَاتَبَهُ “he addressed him by letter.”

SECOND GROUP (ADDING TWO LETTERS).

5th Conjugation, تَفَعَّلَ.

This, by the prefix of ت, expresses the consequence of the 2nd conjugation فَعَّلَ; as قَدَّمَ “he brought forward;” تَقَدَّمَ “he was so brought forward.”

From this sense comes that of experiencing or acquiring; as تَخَوَّفَ “he was afraid,” *i.e.* he was affected

with the fear with which others inspired him," from *خَوَّفَ* "to inspire with fear;" *تَكَبَّرَ* "he grew proud," from *كَبَّرَ* 2nd conjugation from *كِبْرِيَاءَ* "pride."

When the original root is a concrete noun, this form will imply simply adopting or employing; as *تَوَسَّدَ* "he reclined his head on a pillow," from *وَسَدَ* 2nd conjugation (from *وَسَادَةٌ*) "a pillow."

6th Conjugation, *تَفَاعَلَ*.

This is formed by prefixing to the 3rd conjugation *فَاعَلَ* *ت*, implying *consequence*, with the same results as in the 5th conjugation; thus *تَقَاتَلَ* "he was one of the parties engaged in a fight between two," from *قَاتَلَ* 3rd conjugation of *قَتَلَ*.

This prefix of *ت* to forms which signify reciprocal action, necessarily limits the idea of reciprocity to one of the two parties concerned. Thus, if it be said of any one, *قَاتَلَ* "he fought," or *بَاعَدَ* "he removed to a distance," the other party to such reciprocal action will become *تَبَاعَدَ* "removed to a distance," and *تَقَاتَلَ* "fought against;" it follows, therefore, that the former will have an active sense, while the latter will be passive; but passive only inasmuch as it is consequent on the other.

The sense of feigning is sometimes contained in this form; as *تَمَارَضَ* "to feign illness." It appears to come somewhat in the following manner:

A hypothetical form *مَارَضَ* must have existed, which in such a word as this, from *مَرَضَ* "to be ill," can only mean that his illness was merely for the sake of affecting a second party, and this, again, could

only mean that he displayed it to deceive another, and the prefix **ت** limiting the consequence of such action to himself, **تَمَارَضَ** will mean that he was one who was afflicted with illness in order to produce an effect upon another, *i.e.* he assumed illness.

7th Conjugation, اِنْتَعَلَ.

This conjugation expresses the state or condition resulting from the action of the simple trilateral verb **فَعَلَ**; as **نَطَعْتُ** "I cut it;" **اِنْتَطَعَ** "it was cut." It is necessarily neuter or passive in signification.

8th Conjugation, اِفْتَعَلَ.

This does not differ materially from the 7th conjugation, the only difference being that while the last indicates the state or condition resulting from, or exhibits the *effects* of the action of the simple trilateral verb, the 8th conjugation conveys the notion of being *affected* by the action; as **جَمَعْتُ** "I collected it;" **اِجْتَمَعَ** "it was gathered together, or was in a collected state."

From this idea of "being in a state of" the form obtains a reflexive meaning; as **اِخْتَبَرَ** "he made bread for himself;" **اِكْتَسَبَ** "he took to a trade, or to gaining profit."

In this way it approaches sometimes in meaning to **فَعَلَ** and **تَفَاعَلَ**; thus we can say **جَذَبَ** or **اِجْتَذَبَ** "he drew;" **اِخْتَصَمُوا** or **اِخْتَصَمُوا** "they disputed."

9th Conjugation, اِنْفَعَلَ.

The form of noun used to express a colour or quality is, as we shall presently see, **اِنْفَعَلَ**; the 9th conjugation

appears to be formed from this by doubling the last consonant to imply action, and thus making it into a verb. The *hemzet el kātā*, being a characteristic letter in the formation of *derived* conjugations (see 4th conj.), is here changed to the *hemzet el waṣl*.

This form is used to express any quality which is very conspicuous, especially colour or distortion; as *أَحْمَرٌ* “to be red,” from *أَحْمَرٌ* “red;” *أَحْدَبٌ* “to be hump-backed,” from *أَحْدَبٌ* “a hunch-back.”

THIRD GROUP (ADDING THREE LETTERS).

10th Conjugation, *إِسْتَعْلَى*.

This conjugation implies asking or seeking, as *إِسْتَعْفَرَ* “he asked pardon.”

Finding or considering a thing to be possessed of the attribute implied in the original verb, as *إِسْتَعْظَمَ* “to consider grand or mighty.”

From the sense of “desiring” comes that of “desiring to be,” *إِسْتَكْبَرَ* “he was proud,” “desired to be thought great,” and hence becoming or turning into, as *إِسْتَحْجَرَ الطِّينُ* “The clay began to turn into stone,” or “petrify,” *i.e.* to become stone-hard.

11th Conjugation, *إِنْعَالَ*.

This is of very rare occurrence, and is merely an extension of the 9th conjugation *إِنْعَلَّ* both in form and signification; *e.g.* *إِصْفَارٌ* “to be very yellow.” The insertion of the *l* may, as in the 3rd conjugation, convey some

idea of reciprocity, and *إِصْنَارٌ* may therefore mean to be of a brighter yellow colour than other things of the kind.

12th Conjugation, *إِفْعَوْعَنَ*. 13th Conjugation, *إِفْعَوَّرَ*.

These imply great intensity, as *إِخْشَوْشَنَ* “to be very rough and rugged,” from *خَشَنَ* “to be rough.”

The grammars give two other forms—14th Conjugation *إِفْعَنَّكَ*, and 15th *إِفْعَنَّنِي*; but these are very rare, and may be regarded as varieties of the quadriliteral verb, of which I shall speak further on.

No verb is susceptible of *all* these forms; those in use will depend upon the nature of the original verb, and it must be left to practice and the common sense of the student to distinguish which may or may not be employed.

THE TENSES OF DERIVED FORMS.

(1) THE PRETERITE.

(30). The 3rd person singular masculine of the preterite has been already discussed in the last section. The remaining numbers and persons are formed as in the simple triliteral verb; as *فَعَّلَ*, *فَعَّلْتُ*, *فَعَّلْتَ*, etc.

(2) THE AORIST.

The aorists of derived forms are pointed according to the following rules :

The vowel of the final radical is a termination of inflection, and is affected by particles or other governing words; it is therefore independent of, and accidental to, the measure, like the case-endings of a noun.

In derived verbs consisting of four letters the *prefixes* take *dhammah* ُ and the last radical but one is pointed with *kesrah* ِ, thus :

	Preterite.	Aorist.
4.	أَفْعَلٌ ¹	يَفْعِلُ [for يَأْفَعِلُ], etc. ²
2.	فَعَلَ	يَفْعِلُ, تَفْعِلُ, etc.
3.	فَاعَلَ	يَفَاعِلُ, تَفَاعِلُ, etc.

Those derived verbs which prefix تَ do not, in forming the aorist, change the vowels of the preterite; the last vowel is accidental and variable, as has just been remarked :

5.	تَفَعَّلَ	يَتَفَعَّلُ, تَتَفَعَّلُ, ³ etc.
6.	تَفَاعَلَ	يَتَفَاعَلُ, تَتَفَاعَلُ, etc.

Those prefixing ِ *hemzet el wasl* in the preterite suppress this letter in the aorist, and do not change the vowels until the last radical but one, which they point with *kesrah*; as

8.	اِفْتَعَلَ	يَفْتَعِلُ, تَفْتَعِلُ, etc.
7.	اِنْفَعَلَ	يَنْفَعِلُ, تَنْفَعِلُ, etc.
10.	اِسْتَفْعَلَ	يَسْتَفْعِلُ, تَسْتَفْعِلُ, etc.
13.	اِفْعُولُ	يَفْعُولُ, تَفْعُولُ, etc.
12.	اِنْفَعُولُ	يَنْفَعُولُ, تَنْفَعُولُ, etc.

* Those which have *hemzet el wasl* prefixed, and which

¹ *Hemzet el kasâ* is dropped in the aorist of the 4th conjugation.

² The numbers and persons being the same as in the simple verb.

³ This pronominal prefix تَ is sometimes omitted, and we write تَكَلَّمُ for تَتَكَلَّمُ.

have also the final radical doubled in the preterite, suppress the *hemzeh*, but do not otherwise change the vowels until the last; as

	Preterite.	Aorist.
9.	أَفْعَلْ [إِفْعَلَلْ]	يَفْعَلْ [يَفْعِلَلْ], تَنْعَلْ, etc.
11.	أَفْعَالْ [إِفْعَالَلْ]	يَفْعَالْ [يَفْعَالَلْ], تَنْعَالْ, etc.

(3) THE IMPERATIVE.

The imperative of the derived forms is formed like that of the simple verb, namely, from the aorist, by removing the pronominal prefix, and apocopating the final vowel; as 3. قَاتَلَ "he fought," نَقَاتِ "thou fightest," قَاتِلْ "fight thou."

As in the simple verb, too, a *hemzet el wasl* is prefixed, if it be necessary to the pronunciation; as

	Preterite.	Aorist.	Imperative formed by the rule above given.	Imperative with <i>hemzet el uasl</i> prefixed.
8.	أَفْعَلْ	تَفْعِلْ	[فَتْعِلْ]	إِفْتَعِلْ

This *hemzeh* is always pointed with *kesrah*.

In the 4th form it is a *hemzet el katû* which is lost in the aorist; this must therefore be restored in the imperative.

4.	أَفْعَلْ	{	تَفْعِلْ	[فَعِلْ]
			[تَأَفْعِلْ]	أَفْعِلْ

In the forms ending with a doubled radical the assimilation of two letters is resolved, the first taking *kesrah* and the second no vowel; as

9.	{	[إِفْعَلَلْ]	[تَفْعِلَلْ]	[فَعِلَلْ]	إِفْعِلَلْ
		أَفْعَلْ	تَفْعَلْ		

THE NOUN OF ACTION.

(31). The Nouns of Action of the derived conjugations are regular in their formation ;—they may be ranged in groups, thus :

	Preterite.	Noun of Action.
2.	فَعَّلَ	تَفْعِيلٌ or تَفْعِلَةٌ ¹
3.	فَاعَلَ	فِعَالٌ or مِفَاعِلَةٌ
5.	تَفَعَّلَ	تَفَعُّلٌ
6.	تَفَاعَلَ	تَفَاعُلٌ

And all the forms which in the preterite begin with *hemzeh*, form their Noun of Action by inserting a long *alif* before the last radical ; as 4. اَفْعَلَّ, اِفْعَالٌ. In the longer forms the consonant next following the *hemzeh* also takes *kesrah* as its vowel ; as 10. اِسْتَفْعَلَّ, اِسْتِفْعَالٌ.

¹ N.B.—The suppression of a doubled letter or letter of prolongation in the verbal noun is always compensated for by adding a *y* after the final radical.

(32). TABLES OF THE DERIVED CONJUGATIONS.

ACTIVE.

	Preterite.	Aorist.	Imperative.	Noun of Action.
FIRST GROUP.				
One letter added to the root.				
2. Doubled radical, expressing action or intensity	فَعَّلَ	يَفْعِلُ	فَعِّلْ	تَفْعِيلٌ or تَفْعَلَةٌ
4. Prefixed <i>alif</i> , expressing action	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ
3. Inserted <i>alif</i> , expressing reciprocity or emulation	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ or فُعَالٌ
Aor. act. يُفَعِّلُ... عَلَّ; pass. عَلَّ				
SECOND GROUP.				
ت prefixed to root, implying consequence.				
5. Consequence of 2.	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفْعُلٌ
6. Consequence of 3.	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ
Aor. act. يُتَفَعَّلُ... عَلَّ; pass. عَلَّ				
THIRD GROUP.				
Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the action of the root	أَنْفَعَلَ	يَنْفَعِلُ	أَنْفَعِلْ	إِنْفِعَالٌ
8. Being affected by the action of the root	إِفْتَعَلَ	يُفْتَعِلُ	إِفْتَعِلْ	إِفْتِعَالٌ
10. Asking for or regarding as the original idea expressed by the root	اسْتَفَعَلَ	يَسْتَفَعِلُ	اسْتَفَعِلْ	إِسْتِفْعَالٌ
Aor. act. يُفَعِّلُ... عَلَّ; pass. عَلَّ				
FOURTH GROUP.				
9. } Colour or defect	أَفْعَلَّ	يَفْعِلُّ	أَفْعِلِّلْ	إِفْعِلَالٌ
11. } Aor. act. يُفَعِّلُ... عَلَّ.	أَفْعَلَّ	يَفْعِلُّ	أَفْعِلِّلْ	إِفْعِلَالٌ
12. } Great intensity	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	إِفْعَوَالٌ
13. } Aor. act. يُفَعِّلُ... عَلَّ.	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	إِفْعَوَالٌ

PASSIVE.

	Preterite.	Aorist.		Preterite.	Aorist.
2	فَعِلَ	يَفْعَلُ	7	أَنْفَعِلَ	يَنْفَعِلُ
4	أَفْعِلَ	يَفْعَلُ	8	أَفْتَعِلَ	يَفْتَعِلُ
3	فَوَعِلَ	يَفَاعِلُ	10	أَسْتَفْعِلَ	يَسْتَفْعِلُ
5	تَفْعِلَ	يَتَفَعِّلُ	9	Wanting	Wanting ¹
6	تَفَوَعِّلَ	يَتَفَاعَّلُ	11	Wanting	Wanting
			12	أَفْعَوَعِّلَ	يَفْعَوَعِّلُ
			13	أَفْعَوِّلَ	يَفْعَوِّلُ

QUADRILITERAL VERBS.

(33). The Quadriliteral Verb is of the measure ^{فَعْلَلْ}فَعْلَلْ. It has only three derived conjugations, and those are of rare occurrence.

ACTIVE.					PASSIVE.	
	Preterite.	Aorist.	Imperative.	Noun of Action.	Preterite.	Aorist.
1 Simple Verb	فَعَّلَ	يَفْعِلُ	فَعِّلْ	فَعْلَلَةٌ فَعْلَالٌ	فَعِّلَ	يَفْعَلُ
2 = 5th conj. of trilateral verbs	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعَّلٌ	تَفَعِّلَ	يَتَفَعَّلُ
3 = 9th conj. of „	أَفْعَلَّ	يَفْعِلُّ	أَفْعَلِّلْ	أَفْعَلَّلٌ	أَفْعَلِّلَ	يَفْعَلِّلُ
4 = 7th conj. of „	أَفْعَلَّلَ	يَفْعَلِّلُ	أَفْعَلِّلْ	أَفْعَلِّلٌ	أَفْعَلِّلَ	يَفْعَلِّلُ

¹ Verbs with a neuter signification cannot, of course, have a passive voice.

Examples of quadriliteral verbs,—دَحْرَجَ “he rolled (it);” اِفْشَعَرَ “to creep with terror (the skin);” اِحْرَجَمَ “it (a crowd) thronged.”

	Preterite.	Aorist.	Imperative.	Noun of Action.
1	دَحْرَجَ	يَدَحْرَجُ	دَحْرَجْ	دِحْرَاجٌ and دَحْرَجَةٌ
2	نَدَحْرَجَ	يَتَدَحْرَجُ	تَدَحْرَجْ	تَدَحْرَجٌ
3	اِفْشَعَرَ	يَفْشَعِرُ	اِفْشَعِرْ	اِفْشَعَارٌ
4	اِحْرَجَمَ	يَحْرَجِمُ	اِحْرَجِمْ	اِحْرَجَامٌ

A common form of quadriliteral verb is obtained from *doubled* trilaterals (that is, where the second and third radicals are alike) by repeating the first and second radicals; as from زَلَّ “to slip,” زَلَّزَلَ “to cause the earth to quake.” *see the correction.*

Other quadrilaterals formed from trilaterals are the following :

MEASURE.	EXAMPLE.	Trilateral verb to which it is referred.
1 فَعَّلَلْ	جَلَّبَبَ to give one a ¹ جَلَبَابَ to wear	جَلَبَ
2 فَوَعَّلْ	حَوَّصَلَ to stuff the crop حَوَّصَلَةٌ (said of a bird)	حَصَلَ
3 فَعَوَّلْ	دَهَوَّرَ to overthrow	دَهَرَ
4 فَيَعَّلْ	بَيَّطَرَ to practise veterinary surgery	بَطَرَ
5 فَنَعَّلْ	جَنَّدَلَ to make one cleave to the stones (or, as we should say, the dust)	جَدَلَ
6 فَعَنَّلْ	قَلَنَسَ to wear the high cap called قَلَنَسُودَ	قَنَسَ
7 فَعَّلَى	سَلَّقَى to throw prostrate	سَلَقَ

¹ Vulgarly called *jelabiye*, a sort of loose flannel shirt.

In the formation of tenses, persons, derivative conjugations, etc., these conform exactly with the ordinary forms of quadriliteral verbs given above.

NOUNS DERIVED FROM VERBS.

(34). Certain nouns derived from verbs may be considered as particular forms of the latter; they therefore range themselves naturally under the same head. The principal forms are the following:

(1) NOUN OF UNITY.

The Noun of Unity from triliteral verbs is of the measure *فَعْلَةٌ*; as *ضَرَبَ* "he struck," *ضَرْبَةٌ* "one blow."

From all derived conjugations, or quadriliterals, it is formed by simply adding *ة* to the Noun of Action; as *إِنطَلَقَ* "departing" (7th conj. from *طَلَقَ*), *إِنطِلَاقَةٌ* "one departure."

(2) NOUN OF SPECIES.

The Noun of Species is of the form *فِعْلَةٌ* from triliteral verbs; as *رَكَبَ* "he rode," *رَكْبَةٌ* "mode or style of riding;" and from all other verbs it is formed in the same manner as the Noun of Unity; as *إِنطَلَقَ* "departing," *إِنطِلَاقَةٌ* "mode or style of departure."

(3) AGENT.

The Agent is formed as follows:—From simple triliterals it is of the measure *فَاعِلٌ*; as *ضَرَبَ* "he struck," *ضَارِبٌ* "a striker;" from verbs of more than three letters it is formed by changing the first letter *ا* of the aorist

into ^م *mim* pointed with *ḍhammah*, and pointing the penultimate with *kesrah*; as

دَحْرَجَ	يَدْحِرُ	to roll,	مَدْحِرٌ	a roller.
أَكْرَمَ	يَكْرُمُ	to be generous,	مَكْرَمٌ	one who acts generously.
أَسْخَرَجَ	يَسْخِرُ	to deduce,	مَسْخِرٌ	one who deduces.

See the correction.

(4) PASSIVE PARTICIPLE.

From the simple trilateral verb this is always of the measure مَفْعُولٌ; as مَضْرُوبٌ “beaten.”

From all others it is formed by changing the initial letter of the aorist passive into ^م *mim* pointed with *ḍhammah*; as—

Preterite.	Aorist.	Passive Participle.
ضَرَبَ		مَضْرُوبٌ beaten.
دَحْرَجَ	يَدْحِرُ	مَدْحِرٌ rolled.
أَكْرَمَ	يَكْرُمُ	مَكْرَمٌ honoured.
أَسْخَرَجَ	يَسْخِرُ	مَسْخِرٌ deduced.

(5) NOUNS OF ACTION FORMED WITH MIM.

Besides the simple Noun of Action already described (31), a verbal noun almost equivalent to it in meaning is formed by changing the initial letter of the aorist *ya* into ^م *mim* pointed with *fethah* in the simple trilateral verbs, and with *ḍhammah* in the quadriliterals and augmented forms, the penultimate being pointed with *fethah* in every case, as :

Simple trilateral verbs, مَفْعَلٌ.

ضَرَبَ	to strike,	مَضْرِبٌ	striking.
نَصَرَ	to assist,	مَنْصَرٌ	assisting.

Verbs of more than three letters, whether derived or otherwise, ^{مُ}.....^{تَلْ}.

^{أَكْرَمَ} to honour,	^{مُكْرِمٌ} honouring.
^{قَاتَلَ} to fight,	^{مُقَاتِلٌ} fighting.
^{أَسْتَخْرَجَ} to deduce,	^{مُسْتَخْرِجٌ} deducing.

In verbs commencing with ^و, *wāw* and pointed with *kesrah* on the middle radical of the aorist, the *wāw*, as we shall presently see, is apocopated in the aorist: in forming this noun, however, it must be restored, and the penultimate, contrary to the general rule, then retains the *kesrah*; as

Preterite.	Aorist.	Verbal Noun in <i>mím</i> .
^{وَعَدَ} to promise,	^{يَعِدُ}	^{مُوْعِدٌ} promising.
^{وَرِثَ} to inherit,	^{يَرِثُ}	^{مُورِثٌ} inheriting.

The *kesrah* is sometimes, though rarely, retained in other verbs besides those beginning with weak ^و; as

Preterite.	Aorist.	Verbal Noun in <i>mím</i> .
^{رَجَعَ} to return,	^{يَرْجِعُ}	^{مَرْجِعٌ} returning.
^{صَارَ} to go or become,	^{يَصِيرُ}	^{مَصِيرٌ} going.
^{جَاءَ} to come,	^{يَجِيءُ}	^{مَجِيءٌ} coming.

(6) THE NOUN OF TIME AND PLACE.

This is formed in precisely the same manner as the Noun of Action in *mím*; namely

^{مَقْتَلٌ} from triliterals; as ^{مَقْتَلٌ} “a place of slaughter,” from ^{قَتَلَ} “to kill.”

^{مُدْحَرَجٌ} from verbs of four letters and upwards; as ^{مُدْحَرَجٌ} “a place of rolling,” from ^{دَحَجَ} “to roll;” ^{مُسْتَرِيٌّ} “a place or time of pur-

chase," from اشْتَرَبَ "to buy;" مَقَامٌ "a place or station," from أَقَامَ "to remain stationary."

As in the verbal noun formed with *mīm*, the *wāw* is restored and the *kesrah* retained in verbs of the form

Preterite.	Aorist.	
وَعَدَ	يَعِدُ	as مَوْعِدٌ a place in which a promise is performed.

In all verbs commencing with و, even when the second radical of the aorist is not *kesrah*, the second radical of the Noun of Time and Place is pointed with that vowel; as

Preterite.	Aorist.	Noun of Time and Place.
وَضَعَ to put down.	يَضَعُ	مَوْضِعٌ a place.

All verbs having *kesrah* in the aorist retain that vowel in the noun of this form; as

Preterite.	Aorist.	Noun of Time and Place.
ضَرَبَ	يَضْرِبُ	مَضْرِبٌ a time or place of striking.

The penultimate sometimes, but rarely, takes *kesrah*, even when the last-mentioned rules do not apply; as

Preterite.	Aorist.	Noun of Time and Place.
طَلَعَ to rise,	يَطْلُعُ	مَطْلَعٌ a time or place of rising (of a star or constellation).
غَرَبَ to set,	يَغْرِبُ	مَغْرِبٌ a time or place of setting (of the sun), i.e. the West.
شَرَقَ to rise,	يَشْرِقُ	مَشْرِقٌ a time or place of rising (of the sun), i.e. the East.
سَجَدَ to adore,	يَسْجُدُ	مَسْجِدٌ a mosque.
نَسَكَ to perform the rites of the Hajj,	يَنْسِكُ	مَنْسِكٌ a time or place of sacrifice, or of performing the rites of the Hajj.

جزر to slaughter,	يَجْزِر	مَجْزَر a time or place of slaughter.
سكن to dwell,	يَسْكُن	مَسْكَن a dwelling.
نبت to grow,	يَنْبِت	مَنْبِت a place where a plant grows.
رفق to rest the elbow,	يَرْفُق	مَرْفُق a place where one leans with the elbow.
سقط to fall,	يَسْقُط	مَسْقُط a place in which one falls.
فرق to part (the hair),	يُفْرِق	مُفْرِق the parting of the hair.
نخر to breathe through the nose,	يَنْخِر	مَنْخِر the nostril.

see the correction.

(7) NOUN OF INSTRUMENT.

When a primitive noun it is of course irregular; as قَدُومٌ "an adze," سِكِّينٌ "a knife." When derived from verbs, the most common forms are:

MEASURE.

مُفْعَلٌ
مُفْعَلٌ

EXAMPLE.

مُفْرَكٌ a file.
مُفْتَاخٌ a key.

مُفْعَلَةٌ { (usually in words with)
a weak final radical,
but sometimes in sound
(verbs), } مَصْفَاةٌ (for مَصْفِيَّةٌ) a strainer.
مُكْنَسَةٌ a broom.

Rare forms are:

مُفْعَلٌ as مَسْعَطٌ a snuff-box, مُنْخَلٌ a sieve, مُدَقٌّ a pestle, anything used to pound with; مُدْهِنٌ an instrument for oiling or varnishing, also an oil-jar.¹

مُفْعَلَةٌ as مَكْحَلَةٌ a box for *kohl*, i.e. antimony, with which they anoint the eyes, مُحَرَّضَةٌ a box for alkali or soda.

¹ The same form is used for the instrument with which a thing is applied, or in which it is kept.

NOUNS DERIVED FROM VERBS.

(8) NOUN OF QUALITY.

This noun is called by the Arab grammarians “the Attribute resembling the Agent,” and implies the existence of an inherent quality.

From trilaterals it is irregular in formation; as ^{حَسَنٌ} “handsome,” from ^{حَسَنَ}; ^{عَطَشَانٌ} “thirsty,” from ^{عَطَشَ}; ^{فَاعِلٌ} “accomplished,” from ^{فَعَلَ}.

It is seldom formed from any but neuter verbs of the measures ^{فَعَّلَ}, as ^{فُضِّلَ}, and ^{فَعَّلَ}, as ^{عَلِمَ}.

From all beside the simple trilateral verb it is identical in form with the Agent; as ^{مُعْتَدِلٌ} “equable, moderate,” from ^{إِعْتَدَلَ}.

(9) NOUN OF COLOUR OR DEFECT.

This is properly ranked with the Noun of Quality, and is regular in its formation on the measure ^{أَفْعَلٌ}; as ^{أَسْرَرٌ} “brown,” ^{أَحْوَلٌ} “squinting,” ^{أَهْيَفٌ} “having a slender waist.”

It will be observed that the 9th conjugation of the derived forms is nothing more than this noun with its final radical doubled to give it action, and, in fact, transform it into a verb.

(10) NOUN OF SUPERIORITY (OR COMPARATIVE).

^{أَفْعَلٌ} as ^{أَفْضَلٌ} more accomplished, ^{أَعْلَمٌ} more learned.

This form serves for both comparative and superlative; as

^{أَكْبَرُ مِنْ زَيْدٍ} Greater than Zeid.
^{صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ}
^{أَكْبَرُ} God is Greatest.

If indefinite it is comparative and if definite superlative.

When its use is impossible, the word أَشَدُّ “stronger” is employed instead, followed by the adverbial accusative of the noun; as

أَشَدُّ حُمْرَةً Stronger as to redness,

because the form أَحْمَرٌ, signifies the presence of colour without reference to its degree, and has not, therefore, a comparative or superlative force.

It follows from this that the Noun of Superiority, when formed from simple trilaterals, is always of the first-mentioned measure أَفْعَلٌ.

From all other verbs it is made by the addition of the word أَشَدُّ “more” or “stronger;” as

أَشَدُّ انتِقَامًا more or most vengeful.

(11) THE NOUN OF EXCESS OR INTENSIVE AGENT.

The most common forms of this noun are :

فَعَّالٌ	as	نَصَّارٌ	a great helper.
فَعِيلٌ	„	صِدِّيقٌ	a very truthful person.
مُتَعِيلٌ	„	مُسْكِينٌ	a poor or wretched person.
مُتَعَالٌ	„	مُكْسَلٌ	a very lazy person.
فَعُولٌ	„	رَسُولٌ	an apostle, one entrusted with an important mission.
		جَهُولٌ	a very ignorant man.
فَعِيلٌ	„	مَرِيضٌ	ill, sick.
		جَرِيحٌ	wounded.

This last form is often equivalent in meaning to the passive participle مَنَعُونُ.

In all the above cases the addition of a consonant or long vowel appears to give a sense of intensity, corresponding in this respect to the four-letter group of derived verbs.

By the addition of 3 to imply unity, still greater intensity is given to the noun; as

عَلَامَةٌ a very learned man.

رَآوِيَةٌ a reciter.

see the correction.

Other but rarer forms of the Noun of Excess are :

فُعْلٌ as خُلِّلٌ very heedless.

فُعْلَةٌ ,, ضَحْكَةٌ a man who laughs a great deal
(with the 3 of unity).

فَاعُولٌ ,, فَاوُوقٌ Discriminating (a title of the
Khalifeh Omar).

فَعُولٌ ,, قُدُّوسٌ Most Holy.

فَعْلٌ ,, ضَخْمٌ bulky.

فَعْلٌ ,, حَذِرٌ cautious.

Note.—It will be found of great assistance to the student to take any of the roots which have been given as examples in the preceding pages and construct for himself the various derived forms by means of the tables and the dictionary. Thus he may take the root ضَرَبَ occurring several times on page 47. The dictionaries will tell him that ضَرَبَ makes its aorist يَضْرِبُ, and this by the table on page 32 he will see belongs to the third class of simple triliterals.

In the table on pp. 56—57 then we find that the imperative of this class is **اِفْعَلْ**, and by substituting (1) **ض** for **ف** (2) **ر** for **ع** and (3) **ب** for **ل** we get **اِضْرِبْ**, which is the imperative of the verb in question.

Coming next to the noun of action, we find that for transitive verbs the form is **فَعْلٌ** and **ضَرْبٌ** belonging to this class, its noun of action should be **ضَرْبٌ**, which is the proper form. Similarly we get

Noun of Unity.	Agent.	Patient.	Noun of Action in <i>min</i> .
ضَرْبَةٌ	ضَارِبٌ	مَضْرُوبٌ	مَضْرَبٌ

Again, amongst the derived conjugations, suppose we wish to form the third; we have then

Preterite.	Aorist.
ضَارَبَ = فَاعَلَّ	يُضَارِبُ = يُضَارِبُ... عَلٌ

i.e. (the dots implying that any letters coming between the first and second radicals are unchanged) **يُضَارِبُ**.

Passive (Preterite).	Passive (Aorist).
ضُورِبَ = فُوجِعَ	يُضَارَبُ = يُضَارَبُ... عَلٌ

i.e. (all intermediate letters remaining unchanged) **يُضَارَبُ**.

Noun of Action.	Agent.
مُضَارَبَةٌ = مُفَاعَلَةٌ	مُضَارِبٌ... عَلٌ

i.e. (the letters represented by the dots being unchanged as before) **مُضَارِبٌ**.

Patient. Noun of Action in <i>min</i> . Noun of Time and Place.	} مُضَارَبٌ = as before عَلٌ... عَلٌ
---	---

And so on with all the other forms.

As it is in this method of deriving its forms that Arabic differs from all non-Semitic languages, the importance of early acquiring practice in it cannot be over-estimated.

Another advantage is that the learner speedily begins to appreciate the fact that, when he has once mastered the table, every fresh root that he learns adds some six or seven score of fresh words to his vocabulary together with the different shades of meaning of each.

The following table shews the correspondence between the various derived verbal forms :

[illegible]

IRREGULAR VERBS.

(36). Irregular verbs are those of which the second and third radicals are alike, or which contain one of the weak letters *أ*, *و*, or *ي*. They are of five kinds:

I. *Doubled*, in which the second and third radical are alike, and in the inflections of which an assimilation of the two last letters takes place for the sake of euphony; as *مَدَدَ* for *مَدَدَ*.

II. *Hemzated*, in which one of the three radicals is a *hemzeh*; as *أَخَذَ* "he took," *سَأَلَ* "he asked," *قَرَأَ* "he read."

III. *Assimilated*, in which the first radical is either *و* or *ي*; as *وَعَدَ* "he promised," *يَبَسَ* "it was dry."

[As the occurrence of either of these weak letters in the place of the first radical affects the forms of the verb but slightly, the inflection is *assimilated* to that of the sound verbs, whence the name].

IV. *Hollow*, which have one of the weak letters *و* or *ي* for the medial letter; as *قَالَ* (for *قَوَلَ*) "he said," *بَاعَ* (for *بَوَعَ*) "he sold."

V. *Defective*, of which the final radical is a weak letter; as *غَزَا* (for *غَزَوَا*) "he made a raid," *رَمَى* (for *رَمَيَا*) "he threw," *رَضِيَ* (for *رَضُوا*).

Combinations of these may of course occur, and a verb may have all the three radicals weak; as *أَوَى* "he repaired to," "he had recourse to."

It will be noticed that the weak consonants or semi-vowels are *أ hemzeh* (not *alif*), *و wāw*, and *ي yá: alif* is not regarded as a consonant at all, but only as a prop for *hemzeh* or as a letter of prolongation.

(37). PARADIGMS OF IRREGULAR VERBS.

I. DOUBLED VERBS.

مَدَّ "to extend," فَرَّ "to flee," حَصَّ "to bite."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يَمَدُّ	مَدَّ	مَدِّ	يَمَدُّ	مَدَّ	1
يَفِرُّ	فَرَّ	فَرِّ	يَفِرُّ	فَرَّ	2
يَحْصُّ	حَصَّ	حَصِّ	يَحْصُّ	حَصَّ	3

In the preterite and aorist the only change is the euphonic assimilation, as مَدَّ for مَدَد, and يَمَدُّ for يَمَدَد; as this throws back the vowel of the second radical in the aorist, the *hemzet el-wasl* is no longer required in the imperative. See (11) and (25).

DERIVED CONJUGATIONS OF THE DOUBLED VERB.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِمْدَانٌ	{ اِمْدِ } { or اِمْدِي }	يَمَدُّ	أَمَدَّ	يُيَمَدُّ	أَمَدَّ	4th
تَمْدِيدٌ	مَدِّنْ	يَمَدِّنْ	مَدَدَ	يُيَمَدِّنْ	مَدَدَ	2nd
مُتَمَدِّدٌ or مَمْدَدٌ	{ مَادَّ } { or مَادِي }	يَمَادُّ	مُؤَمِّدٌ	{ يُمَادُّ } { or يُمَادِي }	{ مَادَّ } { or مَادَدَ }	3rd
تَمَدَّدٌ	تَمَدِّنْ	يَتَمَدِّنْ	تَمَدَدَ	يَتَمَدَّدُ	نَمَدَدَ	5th
تَمَانٌ	تَمَانِنْ	يَتَمَانِنْ	تُمَوِّدٌ	يَتَمَانُّ	{ تَمَانَّ } { or تَمَادَدَ }	6th
إِنْمِدَانٌ	إِنْمَدِّنْ	يُنْمَدُّ	أِنْمَدَّ	يُنْمَدُّ	إِنْمَدَّ	7th
إِمْتِدَانٌ	إِمْتَدِّنْ	يَمْتَدُّ	أَمْتَدَّ	يَمْتَدُّ	إِمْتَدَّ	8th
إِسْتِمْدَانٌ	إِسْتَمْدِّنْ	يُسْتَمَدُّ	أُسْتَمَدَّ	يُسْتَمَدُّ	إِسْتَمَدَّ	10th

It will be noticed that in the 3rd and 6th the ا (which is the characteristic letter of the conjugation), is in the passive changed by the ء (which is the characteristic vowel of the voice), into the corresponding semi-vowel, namely و. The forms مَدَّ, تَمَدَّد, etc., as well as مَدَّ (for مَدَّ), in the agent, are exceptions to the rule which prohibits a quiescent letter from following a long vowel. There are two reasons which make this exception admissible: first, that if the long vowel were shortened it would be impossible to distinguish between such forms as the 3rd conj. active and the passive of the first; and, second, because when the assimilation is resolved, the first letter is found to be only *apparently* quiescent, e.g. مَدَّ = مَدَّ, and not مَدَّ.¹

PRETERITE OF THE DOUBLED VERB.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَدَّنَ	مَدَّنُوا	مَدَّنَا	مَدَّنَا	مَدَّنَتْ	مَدَّنَ 3rd person.
مَدَّنْنَ	مَدَّنْتُمْ	مَدَّنَتَا		مَدَّنَتْ	مَدَّنَتْ ² 2nd „
مَدَّنَا				مَدَّنَتْ	1st „

It will be observed that the assimilated letters are

¹ In these paradigms I have omitted examples of the 4th group of derived conjugations, as they are of rare occurrence, and when they are found the weak radical seldom undergoes permutation.

² Two other forms of the 2nd person preterite are admissible, namely: مَدَّنَتْ as مَدَّنَتْ or مَدَّنَتْ as مَدَّنَتْ. The last is constantly used in modern Arabic.

N.B.—Where a consonant may be pronounced with any one of two or three vowels, all the vowels are written as in مَدَّنَتْ, which may stand for the 1st person or the 2nd person masculine, or the 2nd person feminine of the preterite. It is usual in such cases in MSS. to write the word مَعًا “together,” in small characters over the whole.

resolved whenever the second of the two letters would be quiescent, because otherwise it would violate the rule which prohibits two quiescent letters from occurring together.

The passive differs from the active only in the vowels.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مُؤَدِّنَ	مُؤَدِّا	مُؤَدَّتَا	مُؤَدَّا	مُؤَدَّتْ	مُؤَدَّ 3rd person.
مُؤَدِّنَتْنِ	مُؤَدِّتُم	مُؤَدَّتُمَا		مُؤَدَّتِ	مُؤَدَّتَ 2nd „
مُؤَدِّنَا				مُؤَدَّتْ	1st „

AORIST OF THE DOUBLED VERB.

The aorist is also regular, the only changes being the necessary resolution of the assimilated letters in the feminines plural, as يُؤَدِّنَ where يُؤَدَّن would violate the rule above referred to.

AORIST ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُؤَدِّنَ	يُؤَدِّونَ	يُؤَدِّنَانِ	يُؤَدِّانِ	يُؤَدِّ	يُؤَدَّ 3rd person.
يُؤَدِّنَتْنِ	يُؤَدِّونَ	يُؤَدِّنَانِ		يُؤَدِّينَ	يُؤَدِّ 2nd „
يُؤَدِّنَا				يُؤَدِّ	1st „

AORIST PASSIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُؤَدِّنَ	يُؤَدِّونَ	يُؤَدِّنَانِ	يُؤَدِّانِ	يُؤَدِّ	يُؤَدَّ 3rd person.
يُؤَدِّنَتْنِ	يُؤَدِّونَ	يُؤَدِّنَانِ		يُؤَدِّينَ	يُؤَدِّ 2nd „
يُؤَدِّنَا				يُؤَدِّ	1st „

IMPERATIVE OF THE DOUBLED VERB.

The same remarks apply to this as to the other tenses. It will be noticed, however, that in the plural fem. the *hemzet el-wasl* is restored by the rule (25) given on p. 29.

PLURAL.		DUAL.	SINGULAR.	
Fem.	Masc.	Common.	Fem.	Masc.
أَمْدَدْنَ	مَدُّوا	مَدَّا	مَدِّي	مَدَّ 2nd person.

II. HEMZATED VERBS.

1. Verbs having *hemzeh* for the first radical.—أَنَرَ “to relate,” أَمَلَ “to hope,” أَرَجَ “to exhale or diffuse an odour,” أَهَبَ “to equip,”¹ أَسَلَ “to be slender.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُؤْتَرُ	أَتَرَ	إِيتِرْ	يَأْتِرُ	أَتَرَ	1
يُؤْمَلُ	أَمَلَ	أَوْمَلْ	يَأْمَلُ	أَمَلَ	2
يُؤْرَجُ	أَرَجَ	إِإِرَجْ	يَأْرَجُ	أَرَجَ	3
[يُؤْسَلُ]	[أَسَلَ]	[أَوْسَلْ]	يَأْسَلُ	أَسَلَ	5

These forms, it will be seen, correspond exactly to those of the sound verbs (p. 32). The only change being that when the *alif* which supports the *hemzeh* is preceded by a vowel, — or ^ء, characteristic of the form, it is changed into the corresponding semivowel, as يَأْتِرُ for يُوْتَرُ.

¹ This verb is not used in the 1st conjugation, but is given in native grammars as an example of the form.

DERIVED FORMS OF VERBS WITH INITIAL HEMZEH.

Verbal Noun.	Imperative	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
أَيْنَارٌ	أَيْنِرْ	يُونِرْ	أَوْنِرْ	يُونِرْ	أَنْرْ	4th
تَأْنِيرٌ	أَيْنِرْ	يُونِرْ	أَوْنِرْ	يُونِرْ	أَنْرْ	2nd
مَوَانِرٌ	أَيْنِرْ	يُونِرْ	أَوْنِرْ	يُونِرْ	أَنْرْ	3rd
تَأْنِرْ	تَأْنِرْ	يَتَأْنِرْ	تَوْنِرْ	يَتَأْنِرْ	تَأْنِرْ	5th
تَأْنِرْ	تَأْنِرْ	يَتَأْنِرْ	تَوْنِرْ	يَتَأْنِرْ	تَأْنِرْ	6th
إِيْنَارٌ	إَيْنِرْ	يُونِرْ	أَوْنِرْ	يُونِرْ	أَنْرْ	7th
إِيْنَارٌ	إَيْنِرْ	يُونِرْ	أَوْنِرْ	يُونِرْ	أَنْرْ	8th
إِسْتِنَارٌ	إِسْتَيْنِرْ	يَسْتُونِرْ	أَسْتَوْنِرْ	يَسْتُونِرْ	أَسْتَنْرْ	10th

Here again the only changes are those undergone by the *alif* ا, which serves as the prop to *hemzeh*, as أَنْرْ for يَأْنِرْ, as before. In the 4th and 8th, إِيْنَارٌ and إِيْتَشَرٌ are for إِيْنَارٌ and إِيْتَشَرٌ, where the second of two *hemzehs* which come together yields and is changed into the ي, corresponding to the preceding vowel *kesrah*. So too in the passive of the 4th, أَوْنِرْ is for أَيْنِرْ. In the verbal noun of the 7th and 10th the *hemzeh* with *kesrah* beginning a syllable but not a word, has for its prop a ي without dots. See (12) p. 14. In the 8th إِيْتَشَرٌ is sometimes further contracted into إِيْتَشَرٌ, as إِيْتَشَرٌ from أَخَذَ.

2. Verbs having *hemzeh* for the medial radical. — لَوِّمٌ "to be wearied," سَأَلَ "to ask," لَوِّمٌ "to be mean."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يَسَامُ	سَمِيَ	إِسَامُ ¹	يَسَامُ	سَمِيَ	1
يَسَالُ	سَالَ	إِسَالُ ¹	يَسَالُ	سَالَ	2
يَلُمُ	لِمَ	الْوَمُ	يَلُمُ	لُمَ	3

All the changes in this and the table of derived forms, depend upon the rule that a *hemzeh* beginning a syllable, but not a word, takes as its prop the semivowel homogeneous to the vowel by which it is surmounted, and if this be ي the dots are omitted.

medial.
DERIVED FORMS OF VERBS WITH INITIAL HEMZEH.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِسَالُ	اسْأَلْ	يَسَالُ	اسْمَلَ	يَسْأَلُ	أَسَالَ	4th
تَسْأَلُ	سَلْ	يَسْأَلُ	سَمَلَ	يَسْأَلُ	سَالَ	2nd
سَأَلَ	سَأَلْ	يَسْأَلُ	سَمَلَ	يَسْأَلُ	سَأَلَ	3rd
تَسْأَلُ	تَسَأَلْ	يَتَسَأَلُ	تَسَمَلَ	يَتَسَأَلُ	تَسَأَلَ	5th
تَسْأَلُ	تَسَأَلْ	يَتَسَأَلُ	تَسَمَلَ	يَتَسَأَلُ	تَسَأَلَ	6th
إِنْسَالُ	انْصَلْ	يَنْصَالُ	انْصَلَ	يَنْصَلُ	انْصَالَ	7th
إِسْتِئَالُ	اسْتِئَلْ	يَسْتِئَالُ	اسْتِئَمَلَ	يَسْتِئَلُ	اسْتِئَالَ	8th
اسْتِئْسَالُ	اسْتِئْسَلْ	يَسْتِئْسَالُ	اسْتِئْصَلَ	يَسْتِئْسَلُ	اسْتِئْصَالَ	10th

¹ The ء is sometimes dropped in the imperative, in which case the *hemzet el-wasl* is no longer needed, (25) p. 30. Thus إَسَالُ becomes سَلْ.

3. Verbs with *hemzeh* for the final radical. — ~~حَدَّ~~ “to congratulate,” ~~بَرَّ~~ “to create,” ~~عَدَّى~~ “to rust,” ~~قَرَّ~~ “to read,” ~~جَرَّ~~ “to be brave.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
هَمِّنَا	هَمَّنِي	هَمِّنِي	هَمَّنَا	هَمَّنِي	1
هَمَّرَا	هَمَّرَنِي	هَمِّرْ	هَمَّرْنَا	هَمَّرَنِي	2
يَصْدَأْ	صَدَّى	اصْدَأْ	يَصْدَأْ	صَدَّى	3
يَقْرَأْ	قَرَّى	اقْرَأْ	يَقْرَأْ	قَرَّى	4
يَجْرَأْ	جَرَّى	اجْرَأْ	يَجْرَأْ	جَرَّى	5

All the changes in these, as well as the derived forms, depend upon the rule that the prop for *hemzeh* may be a weak consonant homogeneous to the preceding vowel.

DERIVED FORMS OF VERB WITH FINAL HEMZEH.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِبْرَاءٌ	أَبْرِ	يَبْرَأْ	أَبَّرَ	يَبْرِىْ	أَبْرَأْ	4th
تَبْرِئَةٌ	بَرِّ	يَبْرَأْ	بَرَّرَ	يَبْرِىْ	بَرَّرَ	2nd
مُبَارَاةٌ	بَارِ	يَبَارَأْ	بَوَّرَ	يَبَارِىْ	بَارَأْ	3rd
تَبْرُؤٌ	تَبَّرْ	يَتَبْرَأْ	تَبَّرَ	يَتَبْرِىْ	تَبَّرَ	5th
تَبَارُؤٌ	تَبَارَّ	يَتَبَارَأْ	تَبَوَّرَ	يَتَبَارِىْ	تَبَارَأْ	6th
إِسْمَرَاءٌ	إِسْمَرِّ	يَسْمَرَأْ	إِسْمَرَّرَ	يَسْمَرِىْ	إِسْمَرَّرَ	7th
إِسْتِرَاءٌ	إِسْتَرِّ	يَسْتَرَأْ	إِسْتَرَّرَ	يَسْتَرِىْ	إِسْتَرَّرَ	8th
إِسْتِجْرَاءٌ	إِسْتَجَرِّ	يَسْتَجَرَأْ	إِسْتَجَرَّرَ	يَسْتَجَرِىْ	إِسْتَجَرَّرَ	10th

The tenses of the *hemzated* verbs do not differ from those of the sound verb, thus:

INITIAL HEMZEH.

Preterite Active	أَثَرْتُ	أَثَرْتُ	أَثَرْتُ, etc.
„ Passive	أُثِرْتُ	أُثِرْتُ	أُثِرْتُ, etc.
Aorist Active	يُأَثِرُ	يُأَثِرُ	etc.
„ Passive	يُؤَثَرُ	يُؤَثَرُ	etc.

MEDIAL HEMZEH.

Preterite Active	سَأَلَ	سَأَلْتُ	سَأَلْتُ, etc.
„ Passive	سُئِلَ	سُئِلْتُ	سُئِلْتُ, etc.
Aorist Active	يَسْأَلُ	يَسْأَلُ	etc.
„ Passive	يُسْأَلُ	يُسْأَلُ	etc.

FINAL HEMZEH.

Preterite Active	بَرَأَ	بَرَأْتُ	بَرَأْتُ, etc.
„ Passive	بُرِيَ	بُرِئْتُ	بُرِئْتُ, etc.
Aorist Active	يَبْرَأُ	يَبْرَأُ	etc.
„ Passive	يُبْرَأُ	يُبْرَأُ	etc.

III. ASSIMILATED VERBS.

The changes that take place in these verbs are: (1) when either *kesrah* or *dhammah* precedes the weak letter, they change it into the homogeneous weak consonant; n.b. when *fethkah* precedes it, a diphthong is formed;

(2) when the verb is of the measure *يَنْعِلُ* in the aorist, the *و* of verbs beginning with that letter is dropped in that tense.

1. INITIAL *و*.

وَعَدَ "to promise," وَجَلَ "to be afraid," وَدَعَ "to let alone," وَرِثَ "to inherit," وَنَمَ "to be beautiful."

PASSIVE		Imperative	ACTIVE		
Aorist.	Preterite.		Aorist.	Preterite.	
يُوعَدُ	وُعِدَ	عِدْ	يَعِدُ	وَعَدَ	1
يُوجَلُ	وُجِلَ	اِجْلِ	يُوجَلُ	وُجِلَ	2
يُودَعُ	وُدِعَ	Wanting.	Wanting.	وَدِعَ	3
يُورِثُ	وُرِثَ	رِثْ	يَرِثُ	وَرِثَ	4
[يُؤْنَمُ]	[وُنِمَ]	[أُونَمِ]	[يُؤْنَمِ]	[وُنِمَ]	5

The tenses are declined exactly like the sound verb, *e.g.* :

Preterite	وَعَدَ	وَعَدْتُ	وَعَدْتُ, etc.
Aorist	يَعِدُ	تَعِدُ, etc.	
Ditto	يُؤْنَمِ	تُؤْنَمِ, etc.	

The *و* in most of these verbs is also rejected in forming the verbal noun, but a *ة* is added by way of compensation, as

Preterite.	Aorist.	Noun.
وَعَدَ	يَعِدُ	عِدَّةٌ
وَدِعَ	يُدِعُ	دِعَةٌ
وَرِثَ	يَرِثُ	رِثَةٌ

2. INITIAL ي.

يَنْعَ “to ripen,” يَبْسَ “to be dry,” يَفْعَ “to ascend,”
يَسَّرَ “to be easy.”

PASSIVE.		Imperative.	ACTIVE.	
Aorist.	Preterite.		Aorist.	Preterite.
يُؤْنَعُ	يُنْعَ	اِنْبَعْ	يَنْعُ	يَنْعَ
يُؤْبَسُ	يُبْسَ	اِبْبَسْ	يَبْسُ	يَبْسَ
يُؤْفَعُ	يُفْعَ	اِنْفَعْ	يَفْعُ	يَفْعَ
يُؤَسَّرُ	يُسَّرَ	اَوْسَرْ	يَسَّرُ	يَسَّرَ

The initial ي does not make any change in the form, unless it be preceded by ء, in which case it becomes و. See p. 22.

DERIVED FORMS OF ASSIMILATED VERBS.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
اِبْعَادُ	اَوْعِدْ	يُوعِدُ	اَوْعِدَ	يُوعِدُ	اَوْعِدَ	4th
تَوْعِيدُ	وَعِدْ	يُوعِدُ	وَعِدَ	يُوعِدُ	وَعِدَ	2nd
مَوَاعِدَةُ	وَاعِدْ	يُوَاعِدُ	وَوَاعِدَ	يُوَاعِدُ	وَاعِدَ	3rd
تَوْعِدُ	تَوَعِدْ	يَتَوَعِدُ	تَوَعِدَ	يَتَوَعِدُ	تَوَعِدَ	5th
تَوَاعِدُ	تَوَاعِدْ	يَتَوَاعِدُ	تَوَوَعِدَ	يَتَوَاعِدُ	تَوَاعِدَ	6th
اِنْوَعَادُ	اِنْوَعِدْ	يَنْوَعِدُ	اِنْوَعِدَ	يَنْوَعِدُ	اِنْوَعِدَ	7th
اِتْعَادُ	اِتْعِدْ	يَتَعَدُ	اِتْعِدَ	يَتَعَدُ	اِتْعِدَ	8th
اِسْتِيعَادُ	اِسْتَوْعِدْ	يَسْتَوْعِدُ	اِسْتَوْعِدَ	يَسْتَوْعِدُ	اِسْتَوْعِدَ	10th

IV. THE HOLLOW VERB.

[In order to explain the nature of a medial و or ي. I must make a hypothesis. Let us suppose that the names "hollow" or "defective" really mean what they imply; namely, that the *hollow* verb has no medial radical consonant, and that the *defective* verb is actually defective in the final radical; we may then represent the hiatus by the mark * as we should do in ordinary writing; and if we refer them to one of the six classes under which the sound verbs are arranged, all difficulty vanishes. Thus قَالَ, aorist يَقُولُ, is in the dictionaries and grammars said to be a verb with a medial و of the measure فَعَلَّ, aorist يَنْعَلُ, i.e. it belongs to class 1; see (26). In this case the قَالَ stands for قَوْلَ and يَقُولُ for يَنْعَلُ; the second is an obviously euphonic change, but the first is not so evidently required, since قَوْلَ *kawala* would be as easy to pronounce as قَبَلَ *kabila*.

If, however, we regard it as a *really* hollow verb, the measure will be فَعَلْ; then instead of saying that its medial radical is و (in which case, having a medial radical, it could not be hollow), let us refer it to the class of sound verbs to which it belongs, namely يَنْعَلُ, فَعَلَّ, and we get فَعَلْ, يَنْعَلُ. Here the two *fethahs* in فَعَلْ coalesce into اَ; and the ة *dhammah* in يَنْعَلُ, from its position in the penultimate, where it naturally receives an accent, retains the long sound which I have already supposed to be inherent to all vowels; see (5). The form is then written يَقُولُ, and the و thus obtained is treated as the radical letter of the root. Similarly بَاعَ, aorist يَبِيعُ, with a medial يا ي, may be written بَاعَ and referred to class 2, فَعَلَّ, يَنْعَلُ becoming بَاعَ, يَبِيعُ, that is بَاعَ, يَبِيعُ. This is, of course, merely a hypothesis, but it at least suggests the *principle* of the permutations which take place in the forms of Arabic irregular verbs.]

“to fear.” خَافَ “to say,” قَالَ “to sell,” بَاعَ

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite	
يَبَاعُ	بِيعَ	بِعْ	يَبِيعُ	بَاعَ	1
يُقَالُ	قِيلَ	قُلْ	يَقُولُ	قَالَ	2
يُخَافُ	خِيفَ	خَفْ	يَخَافُ	خَافَ	3

DERIVED FORMS OF HOLLOW VERBS.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِفَالَةٌ	اِفْلِ	يُفَالُ	اُقِيلَ	يُفِيلُ	اَقَالَ	4th
تَقْوِيلٌ	قَوِّلْ	يَقْوُلُ	قَوِّلْ	يَقْوِلُ	قَوَّلَ	2nd
مُتَاوَلَةٌ	قَاوِلْ	يَقَاوُلُ	قَوِّوِلْ	يَقَاوِلُ	قَاوَلَ	3rd
تَقْوَلٌ	تَقْوِلْ	يَتَقْوُلُ	تَقْوِلْ	يَتَقْوِلُ	تَقْوَلَ	5th
تَقَاوُلٌ	تَقَاوِلْ	يَتَقَاوُلُ	تَقْوَوِّلْ	يَتَقَاوِلُ	تَقَاوَلَ	6th
اِنْتِمَالٌ	اِنْتَلْ	يَنْتَالُ	اَنْقِيلَ	يَنْقِلُ	اِنْقَالَ	7th
اِقْتِيَالٌ	اِقْتَلْ	يَقْتَالُ	اَقْتَبِلْ	يَقْتَالُ	اِقْتَالَ	8th
اِسْتِقَالَةٌ	اِسْتَقِلْ	يَسْتَقَالُ	اِسْتَنْبِلْ	يَسْتَقِبِلُ	اِسْتَقَالَ	10th

In the noun of action of verbs with a weak medial this radical is elided and ة added at the end to make up for it, as from قَامَ

إِقْوَامٌ for إِقَامَةٌ
إِسْتِقْوَامٌ ,, اِسْتِقَامَةٌ

The agent of the trilateral is فَاعِلٌ; of all the others it is

made by prefixing *هـ* to the aorist, and pointing the last radical but one with *kasrah*.

PRESENT OF THE HOLLOW VERB (MEDIAL ھو) MEASURE فَعَلَ يَفْعُلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ	3rd person.
فَعَلْنَ	فَعَلْنَ	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ	2nd „
فَعَلْنَ	فَعَلْنَ	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ	1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فُعِلْنَ	فُعِلُوا	فُعِلَتَا	فُعِلَا	فُعِلَتْ	فُعِلَ	3rd person.
فُعِلْنَ	فُعِلْنَ	فُعِلَتَا	فُعِلَا	فُعِلَتْ	فُعِلَ	2nd „
فُعِلْنَ	فُعِلْنَ	فُعِلَتَا	فُعِلَا	فُعِلَتْ	فُعِلَ	1st „

AORIST OF THE HOLLOW VERB (MEDIAL ھو).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعُلْنَ	يَفْعُلُونَ	يَفْعُلَتَا	يَفْعُلَا	يَفْعُلَتْ	يَفْعُلَ	3rd person.
يَفْعُلْنَ	يَفْعُلُونَ	يَفْعُلَتَا	يَفْعُلَا	يَفْعُلَتْ	يَفْعُلَ	2nd „
يَفْعُلْنَ	يَفْعُلُونَ	يَفْعُلَتَا	يَفْعُلَا	يَفْعُلَتْ	يَفْعُلَ	1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُفْعَلْنَ	يُفْعَلُونَ	يُفْعَلَتَا	يُفْعَلَا	يُفْعَلَتْ	يُفْعَلَ	3rd person.
يُفْعَلْنَ	يُفْعَلُونَ	يُفْعَلَتَا	يُفْعَلَا	يُفْعَلَتْ	يُفْعَلَ	2nd „
يُفْعَلْنَ	يُفْعَلُونَ	يُفْعَلَتَا	يُفْعَلَا	يُفْعَلَتْ	يُفْعَلَ	1st „

IMPERATIVE OF THE HOLLOW VERB (MEDIAL َو).

PLURAL.		DUAL.	SINGULAR.	
Fem.	Masc.	Common.	Masc.	Fem.
قُلْنَ	قُولُوا	قُولَا	قُولِي	قُلِّي 2nd person.

PRETERITE OF THE HOLLOW VERB (MEDIAL ي), MEASURE فَعَلَ يَفْعِلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
بَعْنَ	بَاعُوا	بَاعَتَا	بَاعَا	بَاعَتْ	بَاعَ	3rd person.
بَعْنِ	بَعْتُمْ	بَعْتُمَا		بَعْتِ	بَعْتِ	2nd „
بَعْنَا				بَعْتُ	بَعْتُ	1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَبْعْنَ	يَبْعُوا	يَبْعَتَا	يَبْعَا	يَبْعَتْ	يَبْعُ	3rd person.
يَبْعِنِ	يَبْعْتُمْ	يَبْعْتُمَا		يَبْعَتِ	يَبْعَتِ	2nd „
يَبْعْنَا				يَبْعْتُ		1st „

AORIST OF THE HOLLOW VERB (MEDIAL ي).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَبْعْنَ	يَبْعُونُ	تَبْعَانِ	يَبْعَانِ	تَبْعُ	يَبْعُ	3rd person.
تَبْعِنِ	تَبْعُونُ	تَبْعَانِ		تَبْعِي	تَبْعِي	2nd „
نَبْعْنَا				أَبْعُ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَبْعُنَ	يَبْعُونُ	تَبْعَانِ	يَبْعَانِ	تَبْعُ	يَبْعُ	3rd person.
تَبْعُنَ	تَبْعُونُ	تَبْعَانِ	تَبْعَانِ	تَبْعَيْنِ	تَبْعُ	2nd ,,
نَبْعُ				أَبْعُ		1st ,,

IMPERATIVE OF THE HOLLOW VERB (MEDIAL ي)

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.	Common.	Fem.	Masc.	
بَعْنَ	بِيعُوا	بِيعَا	بِيعِي	بِعْ	2nd person.

PRETERITE OF THE HOLLOW VERB (MEDIAL ا), MEASURE فَعَلَ يَفْعُلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
خَفْنَ	خَافُوا	خَافَتَا	خَافَا	خَافَتْ	خَافَ	3rd person.
خَفْنِ	خَفْنِ	خَفْتُمَا		خَفْتِ	خَفْتُ	2nd ,,
خَفْنَا				خَفْتُ		1st ,,

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
خَفْنِ	خِيفُوا	خِيفَتَا	خِيفَا	خِيفَتْ	خِيفَ	3rd person.
خَفْنِ	خَفْنِ	خَفْتُمَا		خَفْتِ	خَفْتُ	2nd ,,
خَفْنَا				خَفْتُ		1st ,,

AORIST OF THE HOLLOW VERBS (MEDIAL ١), MEASURE *فَعَلَ يَفْعُلُ*.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَخْفُنَ	يَخْفُونَ	تَخَفَانِ	يَخَفَانِ	تَخَافُ	يَخَافُ	3rd person.
تَخْفُنَ	تَخْفُونَ	تَخَفَانِ		تَخَافِينَ	تَخَافُ	2nd „
	تَخَافُ			أَخَافُ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُخْفَنَ	يُخْفُونَ	يُخَفَانِ	يُخَفَانِ	يُخَافُ	يُخَافُ	3rd person.
تُخْفَنَ	تُخْفُونَ	تُخَفَانِ		تُخَافِينَ	تُخَافُ	2nd „
	تُخَافُ			أُخَافُ		1st „

IMPERATIVE OF THE HOLLOW VERB (MEDIAL ١), MEASURE *فَعَلَ يَفْعُلُ*.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.	Common	Fem.	Masc.	
خَفْنَ	خَافُوا	خَافَا	خَافِي	خَفْ	2nd person.

V. THE DEFECTIVE VERB.

The defective verb is that which occasions most trouble to learners; the rules however which govern its permutations are very simple, and are all contained in the following table:—

CHANGES IN THE TERMINATION OF THE PRETERITE.

- a. *وَ* becomes *ا* { In the Preterite of the 1st conj. only; in all the derived forms *وَ* becomes *ي* like *e*.
- b. *رَوَ* „ *رَيَ*
- c. *يَ* „ *يَ* { Here the final vowel is dropped and the *ي* is then silent, the *felhah* alone being pronounced. This letter is called *short ulif*.
- d. *وُ* „ *وُ*

CHANGE IN THE TERMINATION OF THE AORIST.

d. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ becomes $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	i. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$
e. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ remains unchanged $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	
f. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	j. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$
g. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	k. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$
h. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ remains unchanged $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	l. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$

Similarly in nouns.

f'. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ become $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	
g'. $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ „ $\frac{\text{و}}{\text{و}}$, the و and و not being required to support <i>tenative kasrah</i> .	
$\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ „ $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ (but in verbs of the form رَضِيَ (= رَضِيَ) و is more commonly used).	
$\begin{matrix} \text{و} \\ \text{و} \end{matrix}$ „ $\begin{matrix} \text{و} \\ \text{و} \end{matrix}$	

From this it follows that the subjunctive mood of the aorist, which is formed by changing the final و into و , can only be formed from verbs of the form $\text{يَتَعَلَّ$ or يَتَعَلَّ , as يَرْمِي (by h) يَغْزُو (by e).

m. The final vowel is, as we have seen, dropped in all cases except e and h . In order therefore to represent the apocopated forms of the aorist we must drop the *weak radical*; thus from يَرْمِي the form يَتَعَلَّ becomes يَرْم .

These rules are all summed up in the following extract

from the *Alf'iyeh*, an Arabic Grammar, in mnemonic verses, by Ibn Málík.

وَايَ فِعْلٍ آخِرٍ مِنْهُ الْفُ اَوْ وَاوِ اَوْ يَاءُ فِعْعَلًا عَرِفُ
فَالِيفُ اَنْوٍ فِيْهِ غَيْرُ الْجَزْمِ وَاَبَدٍ نَصَبٍ مَا كَيْدَعُو يَرْمِي
وَالرَّفْعَ فِيْهِمَا اَنْوَ وَاحِدٌ جَارِمَا ثَلَاثِينَ تَقْصُ حُكْمًا لَّازِمَا

“Any verb of which the last radical is *alif* or *waw* or *yá* is known as defective.

In the (verb with final) *alif* you must suppose all moods except the apocopated; in such verbs as *يَدْعُو* and *يَرْمِي* you may express the subjunctive mood.

In both cases you must suppose the indicative mood; and to express the apocopated mood you must cut off the final weak radical in all three; by doing so you will be following a fixed rule.”

DEFECTIVE VERBS.

رَمَى “to throw,” غَزَا “to make a raid,” رَضِيَ “to be satisfied,” سَعَى “to run,” سَرَوُ “to be noble.”

PASSIVE.		Imperative.	ACTIVE		
Aorist.	Preterite.		Aorist.	Preterite.	
يُرْمَى <i>f</i>	رُمِيَ	ارْمِ <i>m</i>	يَرْمِي <i>g</i>	رَمَى ¹ <i>c</i>	1
يُغْزَى	غُزِيَ <i>b</i>	اغْزِ	يَغْزُو <i>d</i>	غَزَا <i>a</i>	2
يُرْضَى	رُضِيَ	ارْضِ	ارْضَ <i>f</i>	رَضِيَ <i>b</i>	3
يُسْعَى	سُعِيَ	اسْجِ	يُسْعَى	سَعَى <i>c</i>	4
يُسْرَى [يُسْرَى]	سُرِيَ [سُرِيَ]	اسْرِ	يُسْرُو <i>d</i>	سَرَوُ	5

¹ The letters *a, b, c*, etc., refer to the rules on p. 74, which explain the permutation.

DERIVED FORMS OF DEFECTIVE VERBS.

Verbal Noun.	Imperative.	PASSIVE		ACTIVE		
		Aor. t.	Participle.	Aorist.	Participle.	
أَخْرَجَ	أَخْرِجْ	يُخْرِجُ	مُخْرَجٌ	يُخْرِجُ	مُخْرَجٌ	4th
تَخْرِيبٌ ¹	تَخْرِبْ	يُخْرِبُ	مُخْرِبٌ	يُخْرِبُ	مُخْرِبٌ	2nd
مُخَارَاةٌ	مُخَارِ	يُخَارِي	مُخَارِي	يُخَارِي	مُخَارِي	3rd
يُخْرِجُ	تَخْرِجْ	يُخْرِجُ	مُخْرَجٌ	يُخْرِجُ	مُخْرَجٌ	5th
تُخَارِي	تُخَارِ	يُخَارِي	مُخَارِي	يُخَارِي	مُخَارِي	6th
يُخْرِبُ	يُخْرِبْ	يُخْرِبُ	مُخْرِبٌ	يُخْرِبُ	مُخْرِبٌ	7th
يُخْرِبُ	يُخْرِبْ	يُخْرِبُ	مُخْرِبٌ	يُخْرِبُ	مُخْرِبٌ	8th
يُسْتَعْرِجُ	يُسْتَعْرِجْ	يُسْتَعْرِجُ	مُسْتَعْرِجٌ	يُسْتَعْرِجُ	مُسْتَعْرِجٌ	10th

PRETERITE OF THE DEFECTIVE VERB (FINAL وَ), MEASURE فَعَلَ يَفْعُلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
خَرَوْنَ	خَرَوْا	خَرَتَا ²	خَرُوا	خَرَتْ	خَرَا	3rd person.
خَرَوْنِ	خَرَوْنِ	خَرَوْتَا		خَرَوْتَ	خَرَوْتَ	2nd „
خَرُونَا				خَرَوْتُ		1st „

¹ The defective verb in the 2nd conjugation always makes its noun of action تَخْرِيبٌ instead of تَخْرِيجٌ which is the most common form in the sound verb, as

صَفَا from تَصْفِيَةٌ

² The feminine of the 3rd person singular and of the dual active, being formed directly from the masculine, drops the ا because اِنت would be inadmissible by the rule given in (9), p. 10.

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
غُرِبْنَ	غُرُوا	غُرِبَتَا	غُرِبَا	غُرِبَتْ	غُرِبَ	3rd person.
غُرِبْتِ	غُرِبْتُم	غُرِبْتُمَا		غُرِبْتِ	غُرِبْتَ	2nd „
غُرِبْنَا				غُرِبْتُ		1st „

AORIST OF THE DEFECTIVE VERB (FINAL).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْرُونَ	يَغْرُونَ	يَغْرَوَانِ	يَغْرَوَانِ	تَغْرُو	يَغْرُو	3rd person.
تَغْرُونَ	تَغْرُونَ	تَغْرَوَانِ		تَغْرِينَ	تَغْرُو	2nd „
نَغْرُو				أَغْرُو		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُغْرَبْنَ	يُغْرَبُونَ	يُغْرَبَانِ	يُغْرَبَانِ	تُغْرَى	يُغْرَى	3rd person.
تُغْرَبْنَ	تُغْرَبُونَ	تُغْرَبَانِ		تُغْرَيْنِ	تُغْرَى	2nd „
نُغْرَبُ				أُغْرَى		1st „

MOODS OF THE DEFECTIVE VERB.

When a verb has a consonant for its last radical the moods which are the case-endings of the verb will be the same in the irregular as in the sound verb; but the occurrence of a weak letter as the final radical leads to certain modifications which have been already noticed (p. 74).

SUBJUNCTIVE MOOD.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزُونَ	يَغْزُوا	تَغْزُو	يَغْزُوا	تَغْزِي	يَغْزُو	3rd person.
تَغْزُونَ	تَغْزُوا	تَغْزُوا		تَغْزِي	تَغْزُو	2nd „
	تَغْزُو			تَغْزُو		1st „

APPOCORATED (JUSSIVE, ETC.).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزُونَ	يَغْزُوا	تَغْزُوا	يَغْزُوا	تَغْزِ	يَغْزِ	3rd person.
تَغْزُونَ	تَغْزُوا	تَغْزُوا		تَغْزِي	تَغْزِ	2nd „
	تَغْزُو			تَغْزِ		1st „

1st ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزَوْنَ	يَغْزُو	تَغْزَوْنِ	يَغْزَوْنِ	تَغْزَوْنِ	يَغْزَوْنِ	3rd person.
تَغْزَوْنَ	تَغْزَوْنِ ¹	تَغْزَوْنِ		تَغْزَوْنِ ¹	تَغْزَوْنِ	2nd „
	تَغْزَوْنِ			تَغْزَوْنِ		1st „

2ND ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.			Fem.	Masc.	
Wanting.	يَغْزَوْنَ ¹			تَغْزَوْنِ	يَغْزَوْنِ	3rd person.
Wanting.	تَغْزَوْنَ ¹	Wanting.		تَغْزَوْنِ ¹	تَغْزَوْنِ	2nd „
	تَغْزَوْنِ			تَغْزَوْنِ		1st „

¹ For تَغْزَوْنَ, تَغْزَوْنِ, تَغْزَوْنِ, تَغْزَوْنِ, which would violate rule (v), p. 10.

IMPERATIVE OF THE DEFECTIVE VERB (FINAL **و**).

	PLURAL.		DUAL.	SINGULAR.		
	Fem.	Masc.	Common.	Fem.	Masc.	
	أَغْزُونِ	أَغْزُوا	أَغْزُوا	أَغْزِيْ	أَغْزِ	2nd pers.
1st Energetic	أَغْزُونِيْ	أَغْزِنِ ¹	أَغْزُونِ	أَغْزِنِ ¹	أَغْزُونِ	„ „
2nd „		أَغْزِنِ ¹		أَغْزِنِ ¹	أَغْزُونِ	„ „

PRETERITE OF THE DEFECTIVE VERB (FINAL **ي**), MEASURE **فَعْلَ يَفْعِلُ**.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
رَمَيْنَ	رَمَوْا	رَمَيَا ²	رَمِيَا	رَمَيْتِ	رَمِيَ	3rd person.
رَمَيْتُنَّ	رَمَيْتُمْ	رَمَيْتُمَا		رَمَيْتِ	رَمَيْتِ	2nd „
رَمَيْنَا				رَمَيْتِ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
رُمِينِ	رُمُوا	رُمِيْنَا	رُمِيَا	رُمِيَتْ	رُمِيَ	3rd person.
رُمِيْنِ	رُمِيْتُمْ	رُمِيْتُمَا		رُمِيْتِ	رُمِيْتِ	2nd „
رُمِينَا				رُمِيْتِ		1st „

AORIST OF THE DEFECTIVE VERB (FINAL **ي**).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْمِينِ	يَرْمُونِ	يَرْمِيَانِ	يَرْمِيَانِ	يَرْمِيْ	يَرْمِيْ	3rd person.
يَرْمِيْنِ	يَرْمُونِ	يَرْمِيَانِ		يَرْمِيْ	يَرْمِيْ	2nd „
يَرْمِينَا				أَرْمِيْ		1st „

¹ See note, p. 79.² See note, p. 77.

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْمَيْنِ	يُرْمَوْنَ	تُرْمَيَانِ	يُرْمَيَانِ	تُرْمِي	يُرْمِي	3rd person.
تُرْمَيْنِ	تُرْمَوْنَ	تُرْمَيَانِ	تُرْمَيَانِ	تُرْمِي	تُرْمِي	2nd „
نُرْمِي				أُرْمِي		1st „

MOODS OF THE DEFECTIVE VERB (FINAL ي), MEASURE فَعْلَ يَفْعِلُ.

SUBJUNCTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْمَيْنِ	يُرْمَوُا	تُرْمَيَا	يُرْمَيَا	تُرْمِي	يُرْمِي	3rd person.
تُرْمَيْنِ	تُرْمَوُا	تُرْمَيَا	تُرْمَيَا	تُرْمِي	تُرْمِي	2nd „
نُرْمِي				أُرْمِي		1st „

APPOCOPATED.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْمَيْنِ	يُرْمَوُا	تُرْمَيَا	يُرْمَيَا	تُرْمِ	يُرْمِ	3rd person.
تُرْمَيْنِ	تُرْمَوُا	تُرْمَيَا	تُرْمَيَا	تُرْمِي	تُرْمِ	2nd „
نُرْمِ				أُرْمِ		1st „

1ST ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْمَيْنِ	يُرْمَيْنِ ¹	تُرْمَيَانِ	يُرْمَيَانِ	تُرْمَيْنِ	يُرْمَيْنِ	3rd person.
تُرْمَيْنِ	تُرْمَيْنِ ¹	تُرْمَيَانِ	تُرْمَيَانِ	تُرْمَيْنِ ¹	تُرْمَيْنِ	2nd „
نُرْمَيْنِ				أُرْمَيْنِ		1st „

2ND ENERGETIC.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
Wanting.	يُرِيدُونَ ¹	Wanting.	تُرِيدِينَ	يُرِيدِينَ	3rd person.
Wanting.	تُرِيدُونَ ¹		تُرِيدِينَ ¹	تُرِيدِينَ	2nd „
	نُرِيدُونَ		أُرِيدِينَ		1st „

IMPERATIVE OF THE DEFECTIVE VERB (FINAL ي), MEASURE فَعَلَ يَفْعَلُ.

	PLURAL.		DUAL.	SINGULAR.		
	Fem.	Masc.	Common.	Fem.	Masc.	
	أُرِيدِيْنَ	أُرِيدُوا	أُرِيدِيَا	أُرِيدِيْ	أُرِيدْ m	2nd person.
1st Energetic	أُرِيدِيْنَ ¹	أُرِيدُونَ ¹	أُرِيدِيَا ¹	أُرِيدِينَ ¹	أُرِيدِينَ	„ „
2nd „		أُرِيدُونَ ¹		أُرِيدِينَ ¹	أُرِيدِينَ	„ „

PRETERITE OF THE DEFECTIVE VERB (FINAL و), MEASURE فَعِلَ يَفْعَلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
رَضِيْنَ	رَضُوا	رَضِيْتَا	رَضِيَا	رَضِيْتِ	رَضِيَ d	3rd person.
رَضِيْتُمْ	رَضِيْتُمْ	رَضِيْتُمَا		رَضِيْتِ	رَضِيْتِ	2nd „
رَضِيْنَا				رَضِيْتُ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
رُضِيْنَ	رُضُوا	رُضِيْتَا	رُضِيَا	رُضِيْتِ	رُضِيَ	3rd person.
رُضِيْتُمْ	رُضِيْتُمْ	رُضِيْتُمَا		رُضِيْتِ	رُضِيْتِ	2nd „
رُضِيْنَا				رُضِيْتُ		1st „

¹ See note, p. 79.

ACRIST OF THE DEFECTIVE VERB (FINAL) (و. نَعْرَة)

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْعَيْنَ	يُرْعَوْنَ	يُرْعِيَانِ	يُرْعِيَانِ	يُرْعِي	يُرْعِي	3rd person
تُرْعَيْنَ	تُرْعَوْنَ	تُرْعِيَانِ	تُرْعِيَانِ	تُرْعِي	تُرْعِي	2nd ..
نُرْعِي				أُرْعِي		1st ..

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْعَيْنَ	يُرْعَوْنَ	يُرْعِيَانِ	يُرْعِيَانِ	يُرْعِي	يُرْعِي	3rd person.
تُرْعَيْنَ	تُرْعَوْنَ	تُرْعِيَانِ	تُرْعِيَانِ	تُرْعِي	تُرْعِي	2nd ..
نُرْعِي				أُرْعِي		1st ..

SUBJUNCTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْعَيْنَ	يُرْعَوْنَ	يُرْعِيَانِ	يُرْعِيَانِ	يُرْعِي	يُرْعِي	3rd person.
تُرْعَيْنَ	تُرْعَوْنَ	تُرْعِيَانِ	تُرْعِيَانِ	تُرْعِي	تُرْعِي	2nd ..
نُرْعِي				أُرْعِي		1st ..

APOCOPATED (JUSSIVE, ETC.).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْعَيْنَ	يُرْعَوْنَ	يُرْعِيَانِ	يُرْعِيَانِ	يُرْعِي	يُرْعِي	3rd person.
تُرْعَيْنَ	تُرْعَوْنَ	تُرْعِيَانِ	تُرْعِيَانِ	تُرْعِي	تُرْعِي	2nd ..
نُرْعِي				أُرْعِي		1st ..

1ST ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرْعِيَانِ	يُرْعَوْنَ	يُرْعِيَانِ	يُرْعِيَانِ	يُرْعِي	يُرْعِي	3rd person.
تُرْعِيَانِ	تُرْعَوْنَ	تُرْعِيَانِ	تُرْعِيَانِ	تُرْعِي	تُرْعِي	2nd ..
نُرْعِي				أُرْعِي		1st ..

2ND ENERGETIC.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
Wanting.	يَرْضُونَ	Wanting.	تَرْضِينَ	يَرْضِيَانِ	3rd person.
Wanting.	تَرْضَوْنَ		تَرْضَيْنِ	تَرْضِيَانِ	2nd „
	نَرْضِيْنَ		نَرْضِيْنِ	نَرْضِيَانِ	1st „

IMPERATIVE OF THE DEFECTIVE VERB (FINAL و), MEASURE فَعِلَ يَفْعَلُ.

PLURAL		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
	يَرْضِيْنَ	يَرْضَوَا	يَرْضِيْ	يَرْضِيْ	3rd person.
1st Energetic	يَرْضِيْنِ	يَرْضَوْنِ	يَرْضِيْنِ	يَرْضِيْنِ	2nd „
2nd „	Wanting.	Wanting.	يَرْضِيْنِ	يَرْضِيْنِ	1st „

DOUBLY IMPERFECT VERBS.

1. INITIAL و AND FINAL ي OR ي.

(38). (فَعِلَ يَفْعَلُ و initial and final ي), “to guard;” (فَعِلَ يَفْعَلُ و initial and final و), “to be sore-footed;” (فَعِلَ يَفْعَلُ و initial and final ي), “to follow close upon.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُوقَى	وُقِيَ	قِ	يُقِي	وَقَى	1
يُوجَى	وُجِيَ	يُجِ	يُوجِي	وَجَى	2
يُولَى	وُلِيَ	لِ	يُولِي	وَلِيَ	3

These are mere combinations of the defective with the initial و, and follow the rules given for each. Thus—وَقَى is of the form فَعِلَ يَفْعَلُ; like وَعَدَ it rejects its *wāw* in the aorist, and like رَمَى it changes رَمَى into رَمَى, and رَمَى into رَمَى by *f* and *g*.

2. مُدْرِكٌ وَاوْ and مُدْرِكٌ وَاوْ.

رَوَى (final) (فَعَلَ يَنْعَلُ measure) "to wrap;" (final) (فَعَلَ يَنْعَلُ measure) "to be well irrigated."

PRE-EXISTING		IMPERFECT	FINAL		
Aorist	Preterite		Aorist	Preterite	
يَرْوِي	رَوَى	يَرْوِي	رَوَى	رَوَى	1
يَرْوِي	رَوَى	يَرْوِي	رَوَى	رَوَى	2

In these no change takes place in the second radical, which retains its power as a consonant. The final ي follows the rule of ي and ي in رَوَى and رَعَى.

Note.—The Verb حَبَى, although in all other cases conforming to the foregoing rules, in the tenth conjugation loses its second radical; as—

Preterite	حَبَى or حَبَى
Aorist	يَحْبَى ,, يَحْبَى
Imperative	احْبَى ,, احْبَى and so on.

Combinations with *hemzeh* and the other weak letters also occur; in these cases it is only necessary to apply to each letter the required rule according to the foregoing tables. Thus رَوَى, which is of the form فَعَلَ يَنْعَلُ, becomes رَوَى by *c* and *g* for رَوَى. Similarly to form the imperative اِفْعَلْ we have اِفْعَلْ by the rule on p. 63 and by *m* for اِفْعَلْ.

Again, رَوَى of the measure فَعَلَ يَنْعَلُ becomes رَوَى by *c* and *f* for رَوَى; the *hemzeh* is then rejected, and the form becomes رَوَى. Similarly the apocopated form of aorist is رَوَى by *m*, and the imperative رَوَى or رَوَى by (13).

(39). FORMATION OF VERBAL NOUNS FROM IRREGULAR VERBS.

Preterite.	Aorist.	Verbal Noun.	Agent.	Passive Participle.	Noun of Time and Place
مَدَّ	يُمَدُّ	مَدٌّ	مَادٌّ	مَمْدُودٌ	
أَثَرَ	يُأَثِّرُ	أَثَرٌ	آثِرٌ	مَأْثُورٌ	
سَأَلَ	يَسْأَلُ	سَوَالٌ	سَائِلٌ	مَسْئُولٌ	
هَنَا	يَهْنِي	هَنٌّ هَنَاءٌ	هَانِيٌ	مَهْنُورٌ	
وَعَدَ	يَعِدُ	عِدَّةٌ وَعْدٌ	وَاعِدٌ	مَوْعُودٌ	مَوْعِدٌ
يَنْعَ	يَنْعِ	يَنْعٌ	يَانِعٌ		
قَالَ	يَقُولُ	قَوْلٌ	قَائِلٌ	مَقُولٌ	مَقَالٌ
بَاعَ	يَبِيعُ	بَيْعٌ	بَائِعٌ	مَبِيعٌ	مَبِيعٌ
خَافَ	يَخَافُ	خَوْفٌ	خَائِفٌ	مَخْوفٌ	
غَزَا	يَغْزُو	غَزْوٌ	غَازٍ	مَغْزُورٌ	مَغْزَى
رَمَى	يُرْمِي	رَمْيٌ	رَامٌ	مَرْمِيٌّ	مَرْمِيٌّ
رَضِيَ	يَرْضِي	رِضْوَانٌ رِضَاٌ	رَاضٍ	مَرْضِيٌّ (or مَرْضُورٌ)	
وَقَى	يَقِي	وَقَايَةٌ وَقِيٌ	وَاقٍ	مَوْقِيٌّ	
وَجَى	يُوجِي	وَجِيٌ	وَاجٍ	مَوْجِيٌّ	
وَلَّى	يَلِي	وَلِيٌ	وَالٍ	مَوْلِيٌّ	
طَوَّى	يَطْوِي	طَيٌّ	طَاوٍ	مَطْوِيٌّ	
رَوَى	يُرْوِي	رَيٌّ	رَاوٍ	مَرْوِيٌّ	

¹ If the verbal noun be of the form فَعْلَةٌ the و will become ا, as غَزَادٌ for غَزْوَةٌ; it is, however, retained in a few nouns, as صَلَوةٌ, see p. 16 (8).

² When the noun is of the form فَعْلٌ, the case-endings are absorbed by f', p. 75; but when it is of the form فَعْلٌ, these rules no longer apply, and no change therefore takes place, as وَجِيٌ (for وَجَى), while رَمْيٌ is regularly formed.

The formation of the remaining nouns is regular, and can present no difficulty; in the form *فَعْلٌ*, from verbs with a medial weak radical, the strong form is used, as *كَسَدٌ*, not *كَسَدٌ*.

HOLLOW VERBS DECLINED AS STRONG VERBS.

(40). A few verbs with a weak medial radical pointed with *kesrah* are declined like strong verbs.

Preterite	Aorist	Imperative	
عَوَّرَ	يَعْوِرُ	عَاوِرْ	to be one-eyed.
عَوَزَ	يَعْوِزُ	عَاوِزْ	to be wanting.
حَوَّلَ	يَحْوِلُ	حَاوِلْ	to squint.
صَدَّ	يَصِيدُ	صَايِدْ	afflicted with glanders (a camel).
خَدَّ	يَخْبِدُ	خَايِدْ	to be delicate in body.

Note.—The tables given for the sound or regular verb will also serve for the conjugation of the weak or irregular verbs; in every case, however, the principles already given for the permutation of letters must be applied. The following is an example of this process, which will be found of the greatest assistance in enabling the student to grasp the principles of Arabic grammar.

First find the form required amongst the derived conjugations (p. 43); next apply the rules for euphonic change, p. 20 (17). Then if it be a tense, refer to the paradigms of the preterite, aorist, or imperative. If any further change be then required, again apply the rules of permutation.

Thus to find the first person aorist of the 3rd conjugation from *عَزَا* "to make a raid or foray." We look in the table (p. 43 or 56) for the

third conjugation, which we find to be **فَاعَلَ**; the corresponding form of **خَرَا** will obviously be **خَارَا**. Again, the aorist of the third is of the measure **يُنْعَزِلُ.....يُنْزِلُ**, which in this case will be **يُعْزِلُو**; but **و** by *g* becomes **ي**.

A further reference to the table of persons in the aorist, p. 27 (23), teaches us to substitute the prefix of the first person **أَ** for the **ي** of the 3rd person, and we get **أُعْزِلِي** *ughdzl*, the form required.

The final short vowel **ـِ** of the aorist is variable, depending upon the action of particles, etc., but the remaining vowels of the forms are constant, and therefore exert a stronger influence upon a weak letter.

By applying these principles, all difficulties as to the conjugation of verbs containing weak radicals will disappear; and we shall find that such a thing as a really irregular verb does not exist in the Arabic language.

The student is recommended to practise this process until he is completely familiar with all the permutations which can occur in conjugating a weak verb; the foregoing tables, in which examples of each kind of irregular verb are given, will enable him to correct his exercises.

INDECLINABLE VERBS.

(41). Indeclinable verbs are those which have only one tense. They are—(1) **لَيْسَ** “he is not,” **عَسَى** “perhaps,” which have only a preterite.

(2) The following which are only found in the imperative: **هَاتِ** “give,” **تَعَالَ** “come.”

These are declined like a regular imperative, thus—

PLURAL.		DUAL. Common.	SINGULAR.	
Fem.	Masc.		Fem.	Masc.
هَاتِينَ	هَاتُوا	هَاتِيَا	هَاتِي	هَاتِ

Some grammarians include ^{سَمَّ}سَمَّ, which is, however, not properly a verb; it is most frequently found in the expression ^{جَرَّ}جَرَّ ^{سَمَّ}سَمَّ, literally, "take and drag along" = "and so on."

THE NOUN.

(42). In the category of nouns the Arabs include also pronouns and certain prepositions, adverbs, and interjections. Nouns are either primitive or derived.

PRIMITIVE NOUNS.

Primitive nouns are those which cannot be referred to any verbal root. The following are the most common forms of primitive nouns.

1. Triliterals.

MEASURES.	EXAMPLES.	MEASURES.	EXAMPLES
^{فَعْل} فَعْل	^{فَرَس} فَرَس horse.	^{قَلْب} قَلْب	heart.
^{عُنُق} عُنُق	^{عُنُق} عُنُق neck.	^{كَتِف} كَتِف	shoulder.
^{إِبِل} إِبِل	^{إِبِل} إِبِل camel.	^{عَضَد} عَضَد	arm.
^{صَرْد} صَرْد	^{صَرْد} صَرْد a sort of bird.	^{فُكْل} فُكْل	lock.
^{عِنَب} عِنَب	^{عِنَب} عِنَب grape.	^{جَمَل} جَمَل	load.

2. Quadriliterals.

MEASURES.	EXAMPLES.	MEASURES.	EXAMPLES.
^{جَعْفَر} جَعْفَر	^{جَعْفَر} جَعْفَر small stream.	^{قَرْمِز} قَرْمِز	crimson.
^{دِمَشَق} دِمَشَق	^{دِمَشَق} دِمَشَق silk.	^{عَلِيْط} عَلِيْط	stout.
^{عَصْفَر} عَصْفَر	^{عَصْفَر} عَصْفَر saffron (in flower).	^{جَنْدَب} جَنْدَب	species of locust.
^{دِرْهَم} دِرْهَم	^{دِرْهَم} دِرْهَم (δραχμή, a coin).	^{مِصْمِل} مِصْمِل	misfortune.

3. Quinqueliterals.

MEASURES. EXAMPLES.

فَعْلَلْ سَفْرَجَلْ quince.

فَعْلَلْ قُرْطَعْبْ cloud.

MEASURES. EXAMPLES.

فَعْلَلْ قَدْءَمِلْ stout (a camel)

فَعْلَلْ جَحْمَرِشْ an old woman.

Primitive nouns such as "a horse," "a camel," etc., cannot of course be reduced to rule, and must be learnt by practice.

NOUNS DERIVED FROM VERBS.

(43). I have already treated of the nouns immediately derived from verbs, and corresponding more or less to our participles. There are a great many other forms expressive of specific ideas which may be studied with advantage; the principal of these are the following. .

1. Trades and offices are of the measure فَعَالَةٌ; as

صِنَاعَةٌ craft, artizanship.

تِجَارَةٌ trading.

خِيَاطَةٌ tailoring.

زِرَاعَةٌ agriculture.

كِتَابَةٌ office of secretary.

وِزَارَةٌ office of vizier.

وَلَايَةٌ office of viceroy.

خِلَافَةٌ office of Caliph.

2. Pains of the body are of the measure فُعَالٌ; as

صُدَاعٌ headache.

زُكَّامٌ catarrh.

سُعَالٌ cough.

كُبَادٌ liver complaint.

3. Sounds are of the measure فُعَالٌ or فَعِيلٌ; as

صَرَاحٌ cry.

نُبَّاحٌ bark.

نُهَّاقٌ bray.

نُفَّاثٌ roar.

صَفِيرٌ whistling.

صَهِيلٌ neigh.

شَهِيْقٌ sob.

4. Motion, commotion, or emotion are expressed by the form ^{فَعْلَان}, and sometimes ^{فَعِيل}; as

^{خَفَّتَان} palpitating, fluttering.	^{دَوَرَان} revolving.
^{جَرَّان} running.	^{رَجْمَان} departure.

5. Flight or avoidance by ^{فِعْلَان}; as

^{فِرَار} flight.	^{سُرَاد} "bolting," "running off."
^{نِفَار} flight, aversion.	^{رَبَا} refusal.

6. A small portion is expressed by ^{فِعْلَة}; as

^{كِسْرَة} a broken crust.	^{خِرْقَة} a rag.
^{قِطْعَة} a fragment.	

7. A small quantity, by ^{فِعْلَة}; as

^{قُبْضَة} a handful.	^{شُرْبَة} a drink (of water, etc.).
^{نَبْذَة} a trifle.	

8. Colour in the abstract, by ^{فِعْلَة}; as

^{حُمْرَة} redness.	^{صُفْرَة} yellowness.
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9. Small pieces, refuse, by ^{فِعَالَة}; as

^{قِرَاصَة} clippings, filings.	^{كُنَاصَة} sweepings.
^{بِرَادَة} filings.	

THE GENDERS OF NOUNS.

(44). There are only two genders in Arabic, masculine and feminine; some words, however, have only one form for both, and may therefore be called of the common gender. The neuter does not exist, but its place is most commonly supplied by the feminine.

The following are feminine :

1. Proper names of women, as هِنْدٌ "Hind," مَرْيَمٌ "Mary," and nouns applicable only to females, as أُمٌّ "a mother," أُخْتُ "a sister," حَامِلَةٌ "pregnant."

2. Nouns ending in ة, as ضَارِبَةٌ "a striker" (female), unless the sense be opposed to it; خَلِيفَةٌ "Caliph," and some proper names of men, as عُبَيْدَةُ "Obeideh," طَلْحَةُ "Talḥah."

3. Nouns ending in يَ, as سُلْمَى "Sulmá" (a proper name), حُسْنَى "most beautiful" (female), ذِكْرَى "remembrance," دُنْيَا (for دُنْيَى) "the world."

[If this يَ is not a grammatical termination, but belong to the root, it may be masculine.]

4. Nouns ending in آء, as الْخَنْسَاءُ "Khansá" (a proper name), حَمْرَاءُ "red," كِبْرِيَاءُ "grandeur, sublimity," صَحْرَاءُ "desert."

5. Proper names of towns and countries, as مِصْرٌ "Egypt," الشَّامُ "Syria."

6. Names of wind, fire, or wine, as رِيحٌ "wind," شَمَالٌ "the north wind," نَارٌ "fire," خَمْرٌ "wine."

7. The double parts of the body, as يَدٌ "hand," عَيْنٌ "eye," كَتِفٌ "shoulder," رِجْلٌ "foot." (Some others which are not double are also feminine, as سِنَّةٌ "tooth," كَبِدٌ "liver.")

8. Collective nouns, especially when they add ة to express an individual of the species, as حَمَامَةٌ "dove" (the *genus* dove), حَمَامَةٌ "a dove."

9. All "broken" plurals.

10. The following nouns are considered as feminine,

although they do not all come under the heads given above.

أَرْضٌ	earth.	شَمْسٌ	sun.
أَرْنَبٌ	hare.	ضَبٌ	hyena.
فَعَى	viper.	رِيبٌ	rib.
بُئْرٌ	well.	عَرُوشٌ	prosody.
فَعْلَبٌ	fox.	عَصَا	staff.
جَهَنَّمٌ	Hell. See above, 6.	عَقْرَبٌ	scorpion.
جَحِيمٌ		فَهْدٌ	cheetah ('hunting leopard').
سَعِيرٌ		فَأْسٌ	axe.
سَعْدٌ		فِرْدَوْسٌ	Paradise.
نَفْثَى		قَوْسٌ	bow.
حَرْبٌ	war.	كَؤُسٌ	cup.
خَمْرٌ	wine.	مُونِسَى	razor.
دَارٌ	house.	ذَرٌ	fire.
دِرْعٌ	coat of mail.	نَعْلٌ	sandal.
دَلْوٌ	bucket.	نَفْسٌ	soul.
رَحَى	hand-mill.	يَمِينٌ	oath.
سُوقٌ	market.		

FORMATION OF THE FEMININE FROM THE MASCULINE.

(45). The feminines of masculine nouns are formed as follows.

1. The ordinary method is by adding ^ة ; as

ضَارِبٌ fem. ضَارِبَةٌ a striker.
مَضْرُوبٌ ,, مَضْرُوبَةٌ struck.

يَ and ا before ذ become يَ ; as

فَتَى a youth, fem. فَتَاةٌ a young girl.

2. Nouns of the form فَعْلَانُ make their feminines in فَعْلَانِي ; as

سَكْرَانُ drunk, fem. سَكْرَانِي
غَضَبِي angry, ,, غَضَبَانُ

But فَعْلَانُ and فَعْلَانِي make their feminines in the usual manner فَعْلَانَةٌ and فَعْلَانَةٌ ; as

نَدَمَانُ repentant, fem. نَدَمَانَةٌ
عُرْيَانُ naked ,, عُرْيَانَةٌ

3. أَفْعَلٌ when it expresses the comparative or superlative makes its feminine فَعْلَانِي ; as

كَبِيرٌ greatest, fem. كَبِيرَانِي
أَصْغَرٌ smallest ,, صَغِيرَانِي
أَوَّلِي first (for أَوَّلٌ) ,, أَوَّلَانِي
أَخْرَبٌ (for أَخْرَبٌ) ,, أَخْرَبَانِي

4. أَفْعَلٌ when it is descriptive of colour or deformity has for its feminine فَعْلَانِي ; as

أَحْمَرٌ red fem. أَحْمَرَانِي
أَصْفَرٌ yellow ,, صَفْرَانِي
أَحْدَبٌ hump-backed ,, أَحْدَبَانِي

* 5. فَعُولٌ when it has the signification of فَاعِلٌ has no different form for the feminine, as

صَبُورٌ patient man.

صَبُورَانِي patient woman.

But *فَعُولٌ* with the signification of *مَنْعُولٌ* makes *فَعُولَةٌ* in the feminine, as

* *مَرْكُوبٌ* a riding horse or camel, fem. *مَرْكُوبَةٌ*
حَمُولٌ a milch camel „ *حَمُولَةٌ*
رَسُولٌ a messenger (one sent) „ *رَسُولَةٌ*.

6. *Vice versa* *فَعِيلٌ* in the sense of *مَنْعُولٌ* has only one form for the masculine and feminine, as

فَتِيلٌ a wounded man
أَمْرَأَةٌ فَتِيلٌ a wounded woman
جُلٌّ جَرِيحٌ a wounded man
أَمْرَأَةٌ جَرِيحٌ a wounded woman,

while *فَعِيلٌ* with the meaning of *فَاعِلٌ* makes *فَعِيلَةٌ* in the feminine.

شَفِيعٌ an intercessor, fem. *شَفِيعَةٌ*
نَصِيرٌ a helper, fem. *نَصِيرَةٌ*
لَطِيفٌ nice, fem. *لَطِيفَةٌ*.

The other forms of the intensive nouns *مَنْعَالٌ*, *مَنْعَالٌ*, and *مَنْعِيلٌ*, being also nouns of instrument, do not take the feminine termination, with the exception of *عَدُوٌّ* “an enemy,” fem. *عَدُوَّةٌ*; *وَسْكَينٌ* “a poor person,” fem. *وَسْكَينَةٌ*; *مِيقَاتٌ* “speaking the truth,” fem. *مِيقَاتَةٌ*.

7. Nouns which by their nature can only apply to females neither require nor take a feminine termination, as

حَامِلٌ pregnant.
طَالِقٌ a divorced wife.
نَاهِدٌ } a girl with swelling breasts.
كَائِبٌ }
حَائِضٌ menstruating.

COMMON GENDER.

(46). The following nouns are used either as masculine or feminine:

إِرَارٌ veil.	صَاعٌ a dry measure.
إِصْبَعٌ finger.	ضُحْيٌ forenoon.
نَدْيٌ breast.	ضَرْبٌ honey.
تُرَى earth.	طَرِيقٌ road.
جَنَاحٌ wing.	تَحْجَرٌ buttocks.
حَالٌ state, condition.	عُرْسٌ wedding.
حَانُوتٌ store, shop.	عَسَلٌ honey (wild).
رَحِمٌ womb.	عُقَابٌ eagle.
رَمَحٌ lance.	عُنُقٌ neck.
سَبِيلٌ road.	عَنْكَبُوتٌ spider.
سُرَى night journey.	فَرَسٌ horse or mare.
سِكِّينٌ knife.	فُلْكَتٌ ship.
سِلَاحٌ arms.	قِدْرٌ pot, kettle.
مُلْطَانٌ dominion.	قَفَا nape of the neck.
سَلَامٌ peace.	قَوْسٌ bow.
سَلَمٌ staircase, ladder.	كُرَاعٌ shin-bone.
سَمَاءٌ heaven.	لِسَانٌ tongue.
شَعِيرٌ barley.	لَيْلٌ night.
صِرَاطٌ way.	مُسْكٌ musk.
صَلَامٌ peace.	مَعَى intestines.
صَلِيفٌ side of the neck.	مِلْحٌ salt.

All nouns not included in the foregoing categories are masculine.

NOTE ON THE TERMINATION ى.

(47). The termination ى expresses either the feminine gender or unity.

1. In derived nouns it generally serves to mark the feminine of the individual to which the quality or action applies; as ضَارِكَةٌ "a female striker" (as distinguished from a male striker).

2. In primitive nouns it serves to mark the feminine generally; as غُلَامٌ "a slave boy" (as a class), غُلَامَةٌ "a slave girl" (as a class).

3. Sometimes it distinguishes the individual from the species; as ثَمَرٌ "fruit," ثَمَرَةٌ "a fruit."

4. It distinguishes singular from plural, as تُحْفَةٌ "a gift," تُحَفٌ "gifts."

5. And sometimes *vice versâ*, as جَمَلٌ "a camel driver," جَمَلَةٌ "camel drivers."

6. It is used also to compensate for a letter which has been dropped or apocopated, as قَوْلٌ for قَوْلَةٌ.

7. It serves to corroborate the plural, as صَبَّاقَةٌ "polishers."

8. And, lastly, it is used as a sign of intensity, as عَلِيمٌ "a learned man," عَلِيمَةٌ "a very learned man;" رَافِعٌ "a reciter," رَافِعَةٌ "a professed reciter."

Note.—The pronominal ت (fem.) is written ت at the end of verbs, as ضَرَبْتَ; and ت at the end of nouns, as ضَارِبَةٌ.

DECLENSION OF NOUNS.

THE CASES.

(48). Arabic nouns have three cases, the nominative or subjective, accusative or objective, and genitive or dependent. [I shall use the terms subjective, dependent, and objective as more in accordance with the principles of Arabic grammar.] These cases seem originally to have

been expressed by the three long vowels , ا , and ي (see p. 7). To these *tenwīn*, i.e. the nasal vowels, succeeded for the indefinite noun, and the short vowels were employed in the definite noun, thus:

	INDEFINITE.	DEFINITE.	
		With the Article.	With Pronouns.
Subjective	كِتَابٌ a book.	الْكِتَابُ	كِتَابِي
Dependent	كِتَابٍ of a book.	الْكِتَابِ	كِتَابِي
Objective	كِتَابًا a book.	الْكِتَابَ	كِتَابِي

THE ANCIENT DECLENSION.

(49). Some few nouns retain the ancient form of declension; they are the following: أَب "father," أَخ "brother," حَم "father-in-law," شَيْءٌ "thing," نَوْ "possessor," فَم "mouth," as

	Indefinite.	With the Article.	With Pronouns.	In Construction.
Subjective	أَبٌ a father.	الْأَبُ	أَبِي	أَبُو زَيْدٍ
Dependent	أَبٍ	الْأَبِ	أَبِي	أَبِي زَيْدٍ
Objective	أَبًا	الْأَبَ	أَبِي	أَبَا زَيْدٍ

From this it will be seen, that for these nouns to take the ancient form of declension they must be placed in construction with an affixed pronoun or a following noun. They may also be declined like ordinary nouns :

Subjective	أَبُهُ	أَبُ زَيْدٍ
Dependent	أَبِهِ	أَبُ زَيْدٍ
Objective	أَبَهُ	أَبُ زَيْدٍ

As أَبُهُ أَتَدَى عَدِي فِي الْكَرَمِ وَمَنْ يَشَابَهُ أَبَهُ فَمَا ظَلَمَ

"Adiy follows the example of his father in generosity,
And he who resembles his father is not in fault."

Or they may take ^ا in all three cases, thus :

Subjective	أَبَا	زَيْدٍ
Dependent	أَبَا	زَيْدٍ
Objective	أَبَا	زَيْدٍ

As ^ا أَبَا ^ا أَبَا ^ا قَدْ بَلَغَتْ فِي الْمَجْدِ غَايَتَهَا

“Verily her father and her father’s father

Have reached the same limit to which she has arrived.”

^افَم and ^اكَس may be declined in the ordinary manner, or after the ancient manner, as

	With the Article.	With Pronouns
Subjective	فَمُ or أَفَمُ	فَمُهُ or فُودُ
Dependent	فَمُ or أَفَمُ	فَمِهِ ,, فِيمِهِ
Objective	فَمُ or أَفَمُ	فَمَهُ ,, قَادُ

	With Pronouns.	With a Noun.
Subjective	فِي or فَمِي	فَمُ زَيْدٍ or فُوزَيْدٍ
Dependent	فِي ,, فَمِي	فِي زَيْدٍ ,, فَمُ زَيْدٍ
Objective	فِي ,, فَمِي	فَا زَيْدٍ ,, فَمُ زَيْدٍ

^اذُو signifying “possessor,” is always declined in the ancient manner ; thus

Subjective	^ا ذُو as	ذُو مَالٍ
Dependent	ذِي ,,	ذَا مَالٍ
Objective	ذَا ,,	ذِي مَالٍ

THE CASES OF NOUNS WITH A WEAK FINAL RADICAL.

(50). The existence of a weak radical at the end of a noun must obviously affect the case endings ; the

following results (already treated of, see p. 74) must be remembered :

Nouns of the measure *فُعْلٌ* from verbs with a final *و*, in the root, change the *و* into *ا* by *f'*, as *رِضًا* for *رِضَو*.

Nouns of the measure *فُعْلٌ* from verbs with a final *ي*, change the *ي* into *ى*, as *فَتًى*.

Nouns of more than three letters, of the form *عَلَّ * * **, whether from a final radical *و* or *ي*, make their termination in *ى* : as *مُرْتَمًى*, from *رَمَى* ; *مَلَهًى*, from *لَهَا* .

Nouns ending in *و* or *ي* change that termination into *ـ* by *g'*.

Examples: *رِضًا* "satisfaction;" *فَتًى* "a youth;" *قَاضٍ* "a Cadi."

MEASURE.		INDEFINITE.	DEFINITE.	
			With Article.	With Pronoun.
فُعْلٌ	Subjective	<i>رِضًا</i> for <i>رِضَو</i>	<i>الرِّضَا</i>	<i>رِضَاءُ</i>
	Dependent	<i>رِضًا</i> „ <i>رِضَو</i>	<i>الرِّضَا</i>	<i>رِضَاهُ</i>
	Objective	<i>رِضًا</i> „ <i>رِضَوَا</i>	<i>الرِّضَا</i>	<i>رِضَاهُ</i>
فُعْلٌ	Subjective	<i>فَتًى</i> „ <i>فَتًى</i>	<i>الْفَتَى</i>	<i>فَتَاهُ</i> (or <i>فَتَاهُ</i>)
	Dependent	<i>فَتًى</i> „ <i>فَتًى</i>	<i>الْفَتَى</i>	<i>فَتَاهُ</i> (or <i>فَتَاهُ</i>)
	Objective	<i>فَتًى</i> „ <i>فَتًى</i>	<i>الْفَتَى</i>	<i>فَتَاهُ</i> (or <i>فَتَاهُ</i>)
فَاعِلٌ	Subj.	<i>قَاضٍ</i> for <i>قَاضٍ</i>	<i>القَّاضِي</i>	<i>قَاضِيهِ</i>
	Depend.	<i>قَاضٍ</i> „ <i>قَاضِي</i>	<i>القَّاضِي</i>	<i>قَاضِيهِ</i>
	Obj.	<i>قَاضِيًا</i> „ <i>قَاضِيًا</i> (regular)	<i>القَّاضِي</i> (regular)	<i>قَاضِيَهُ</i>

IMPERFECTLY DECLINED NOUNS.

(51). Certain words are not susceptible of *tenwîn*, and employ *fethah* both in the dependent and objective case. Such nouns may be arranged in four classes.

1. *a.* Proper names which have been changed from their original form ; as

عُمَرُ Omar, originally عَاوِمَرُ the one who lives.
زُحَلُ Zuhel (the planet Saturn), „ زَاوِلُ the loiterer.

b. Foreign proper names of more than three letters, or in which the middle consonant is pointed with a vowel ; as يُونُسُ “Joseph,” اِبْرَاهِيْمُ “Abraham.”

Note.—Such proper names as سَلِيْمٌ or نُوحٌ are declined ; the first, because it is an Arabic word, and the second, because it has three letters, the middle one of which is quiescent.

2. *a.* Distributive or collective numerals from 1 to 4.

أَحَدٌ ones, } to رِبَاعٌ fours.
مَوْحِدٌ one by one, } مَرْبَعٌ four by four.

Some grammarians include the remaining numerals up to ten ; viz.—

خَمَاسٌ fives, } to عَشَرٌ tens.
مَحْمَسٌ five by five, } مَعَشَرٌ ten by ten.

b. plural of آخِرَى (fem. of آخِرٌ), and such words as جَمْعُ “all,” كُتُبُ “some,” بَعْضُ “some,” بَعْضُ “few,” which are analogous to the numerical forms above given.

c. Nouns of the form أَفْعَلٌ, if nouns of colour or description, and not making the feminine in ة ; as أَفْضَلُ “more accomplished,” أَحْمَرُ “red.”

Note.—Such words as أَرْبَعُ “four” (fem.), being neither descriptive nor comparative, and other nouns of the same form, which moreover make the feminine in ة, are declined.

3. *d.* Nouns of the form فُعْلَانٌ, if they are adjectival or descriptive, and do not make their feminine in ة, as سَكْرَانٌ

“drunk,” feminine سَكْرِي; but if the first syllable be pointed with ء, as عَرِيَان “naked,” or if they have a substantival sense, as صَوَان “a flint,” or make feminines in ة, as نَدَمَان, fem. نَدَمَانَةٌ “repentant,” they are declinable.

4. The following nouns ending in يَ or آ; (1) if that termination mark the feminine, as ذِكْرِي “remembrance,” صَخْرَاءُ “a rock.” (2) Proper names, as زَكْرِيَّا. (3) Broken plurals, as جَرَحَى “wounded,” أَصْدِقَاءُ “friends.” (4) Descriptive or passive adjectives, as حَبَلَى “pregnant,” حَمْرَاءُ “red.”

Note.—Proper names ending in ة, whether masculine or feminine, as طَلْحَةُ and فَاطِمَةُ, are imperfectly declined.

5. Proper names of *females* not ending in ة, if they have more than three letters, or if they have three letters the middle one of which is pointed with a vowel, as زَيْنَبُ “Zeinab” (a woman’s name), سَقْرُ “Hell”; but if they are of three letters, and the middle one is quiescent, they may be either declined or not, as

هِنْدُ or هِنْدَ Hind (a woman’s name).

هِنْدُ { هِنْدِ ” ”
هِنْدَ { هِنْدَا

Note.—Compound proper names are treated of in the Syntax.

6. Proper names ending in اُنْ, as عِمْرَانُ.

7. Proper names having a verbal form, as أَحْمَدُ “Ahmad”; or if they appear actually part of a verb, as يَزِيدُ “Yazid,” شَمَّرُ “Shammar” (Shomer).

8. Broken plurals which have two letters after an

inserted *alif*, as مَسَاجِدُ “places of worship,” جَوَامِعُ “mosques,” دَوَابُّ “beasts of burden” (for دَوَابِّ); or which have three letters after the inserted *alif*, the middle of such letters being a quiescent ي, as مَصَابِيحُ “lamps,” and قَنَادِيلُ “candles.”

[The omission of *tenwin* in these forms probably arises from the operation of the principle advocated in (5), p. 8, respecting the shortening of vowels which do not receive the accent.]

Exception.—When a *ṣ* follows such letters, the plural is declined, as صَالِقِينَ “polishers.”

Note.—All indeclinable nouns when in construction or preceded by the article take *kesrah* in the oblique case, as مَرَرْتُ بِأَقْصَبِهِمْ.

Sometimes by poetical license an imperfectly declined noun is made declinable, as in the following verse:—

فَكَدْنَا فِي أَحْسَنِ صُورَةٍ يُوسُفَ وَكَأَنِّي فِي أَحْسَنِ قَلْبٍ أَبِيهِ

“’Tis as though he in his beauty were Joseph’s form,

And as though I, in my grief, were his (Joseph’s) father’s heart.”

Where يُوسُفَ is improperly used for يُوسُفَ.

INDECLINABLE NOUNS.

(52). Some nouns are altogether indeclinable, as نِفْثَوَائِيهِ “Niftawaihi,” سِفَبَوَائِيهِ “Sifawaihi.” مَهْ and سَهْ “silence!” though indeclinable, when definite drop the *tenwin* and become مَهْ, سَهْ, the difference in meaning being that the former is vaguer and more general.

THE NUMBERS OF NOUNS.

(53). There are three numbers in Arabic nouns, singular, dual, and plural.

THE DUAL.

(54). The dual has only one form to express the dependent and objective cases; the terminations are—

	MASCULINE.	FEMININE.
Subjective	كَانَ	كُنَّ
Dependent, }	كَانِ	كُنِّي
Objective }	كَانِ	كُنِّي

In construction, or when followed by an affixed pronoun, the *ن* is dropped.

The rules of permutation which hold in verbs apply equally to nouns.

In trilateral nouns ending with *short alif*, such as عَصَا (for عَصَوُ) “a staff,” فَتًى (for فَتًى) “a youth,” the original radical must be restored in forming the dual, thus فَتَيَانِ and عَصَوَانِ. But if there be more than three letters, the *ي* is retained, even although the original radical may be *و*, as مِرْمَئِي (from رَمَى) “thrown,” وَلَهْلَهِي (from لَهَوُ) “a musical instrument,” “a toy,” both of which make their dual with *ي*, as مِرْمَئِيَانِ and وَلَهْلَهِيَانِ.

It may be taken as a rule that final *alif* ۱ when it occurs later than the third letter in a word is to be written *ي*.

In weak nouns ending in *long alif* followed by *hemzeh* the following rules hold.

If the termination is the sign of the feminine, as حَمْرَاءُ “red,” صَخْرَاءُ “a rock,” we may use either *hemzeh*, *و*, or *ي* in adding on the dual termination, as

حَمْرَآئِيَانِ or حَمْرَآوَانِ, حَمْرَآءَانِ
صَخْرَآئِيَانِ or صَخْرَآوَانِ, صَخْرَآءَانِ

But of these the second is most common.

If the termination be added to the root without being a feminine sign, you may either leave it unchanged or change it to **و**, as from **عَبَاءٌ** "a sinew in the neck," dual **عَبَائَانِ** or **عَبَاوَانِ**.

If it be substituted for a radical letter, as **كِسَاءٌ** (from **كَسَو**), we may either leave it unchanged or change it into **وَانِ**, as **كِسَائَانِ** and **كِسَاوَانِ**.

Words of over five letters may drop the final *alif* in the dual, although the insertion of the euphonic **و** is the more regular method, as **فَاعِجَاءٌ** "a jerboa's hole," dual **فَاعِجَانِ** or **فَاعِجَاوَانِ**.

The two following nouns

خَصِيَّةٌ testicles,

خِشْيَةٌ buttocks,

in forming the *dual* reject the feminine termination **ة**, as in the following verse from the *Hamûsah*.

كَانَ خَصِيَّتُهُ مِنَ السُّدُودِ تَحْفَ جَرَابٍ فِيهِ ثَنَتَانِ حَنْظَلِي

"Fit quasi duo ejus testiculî hæc illuc fluitantes peræ essent e corio facta ac longo jam usu attrita, intra quam due cucurbitæ incluse sint."

This verse presents an instance of another grammatical peculiarity, namely, the use of **ثَنَتَانِ**, the numeral *two*, instead of the dual of the noun **حَنْظَلِي**. There appears to be an ellipse of some such word as **حَبَّةٌ** *grain*, as in the Persian idiom **دودانه سیب** "two apples."

THE PLURAL.

(55). The plural in Arabic is formed either by affixes or by a modification of the original form of the singular, as in English we say ship, pl. ships; man, pl. men.

The first kind is called technically a regular plural; the second a broken plural.

The regular plural has only one form for the dependent and objective cases.

If the singular be a regularly formed participial measure, the plural is made by addition: as

Masc. وَنٌ — nom.	} This is an expansion of the singular termination $\frac{ن}{\text{ـ}}$, for as $\frac{ن}{\text{ـ}}un = وُ u$, so وَنٌ $una = ووُ uu$.
„ وَنٌ — oblique	
Fem. أَتٌ —	} This is an expansion of the regular feminine affix $\text{ـ}ة$.
„ أَتٌ —	

REGULAR MASCULINE PLURAL.

(56). The regular masculine affixed form is only used for—

1. Nouns of a participial form derived from verbs making their feminine in $\text{ـ}ة$ and signifying rational beings.

2. Proper names of men, provided they consist of a single word, and do not end in $\text{ـ}ة$.

3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided they denote rational beings, and are of the masculine gender, as

رَجِيْلٌ a little man, plural رَجِيْلُوْنَ

4. Relative adjectives ending in $\text{ـ}ي$.

5. Nouns of the measure أَفْعَلٌ provided they have the comparative or superlative meaning.

It cannot be used in nouns which are common to both genders, as

جَرِيْحٌ wounded. صَبُوْرٌ patient.

There are a few words which form exceptions to the rules above given; they are

بْنٌ son,	plural	بَنُونَ
أَهْلٌ family,	„	أَهْلُونَ
ذُو possessor,	„	أُولُو ذَوُو and ذَوُو
عَالَمٌ world, universe,	„	عَالَمُونَ
أَرْضٌ earth,	„	أَرْضُونَ
عَشْرٌ ten,	„	عِشْرُونَ twenty.

(And the other cardinal numbers, thirty, forty, etc., between twenty and ninety.)

سَنَةٌ year,	plural	سِنُونَ
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Together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a *z* added by way of compensation, as *مِائَةٌ* “a hundred,” *وَشَجَرَةٌ*; *خَشْمَةٌ*; “a thorny tree,” *خَشْمُونَ*.

A peculiarity of the class of plurals last mentioned is that in the dependent case they may be treated as broken plurals, and declined throughout; *e.g.*

Sub. <i>يَمِينٌ</i>	Dep. <i>يَمِينِينَ</i>	Obj. <i>يَمِينِيًا</i>
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When the last letter of a noun is a weak *و*, *ي*, or *tenwin* — the rules given on p. 75 for the change in the termination of the aorist of verbs and of nouns must be applied.

قَاضٍ a judge,	plural	} قَاضُونَ by <i>i</i> .
مُصْطَفَى Mustafá,	„	مُصْطَفُونَ „ <i>h</i> .

Before a *hemzet el-wasl* these lose their *ن* and take — and — respectively, as *مُصْطَفَى اللَّهِ*, pl. *مُصْطَفَو اللَّهِ*.

In construction with a following noun the regular plural loses its final *ن*, as

ضَارِبُو زَيْدٍ the strikers of Zeid.

FEMININE REGULAR PLURAL.

(57). In forming the regular feminine plural, nouns of the form *فَعْلَةٌ* remove the *sukún* and point the second radical like the first, making the plural *فَعْلَاتٌ*; unless the second radical be weak, in which case the *sukún* is not removed, as

بَيْضَةٌ an egg, plural بَيْضَاتٌ.

[The Benu Hudheil do not observe this rule, as the following verse, describing an ostrich, by one of their poets, proves—

أَخُو بَيْضَاتٍ رَأْسٌ مَتَاوِبٌ

“The brother of eggs going to and fro night and morn.”]

If the noun be adjective the *sukún* remains. Sometimes it is retained improperly by poetical license, as in the verse

فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا

“And the soul shall rest from its sighing.”

Nouns *substantive* of the form *فَعْلَةٌ* make their plural *فَعْلَاتٌ*, and sometimes for the sake of euphony *فَعْلَاتٌ*. If the weak letter be *ي* the *ḍhammah* must not be employed.

When the second and third radicals are alike, the *sukún* is retained in all cases in forming the regular feminine plural; as *شَدَّةٌ* pl. *شَدَّاتٌ* “attack;” *رَدَّةٌ* pl. *رَدَّاتٌ* “rejection;” *غَدَّةٌ* pl. *غَدَّاتٌ* “glanders.”

أَتْ becomes أَتْ

وَأَتْ (from final و) ,, وَأَتْ

يَاتْ (from final ي) ,, يَاتْ

N.B. \tilde{s} whether singular or plural becomes ت when followed by a vowel, as أَخَوَاتُ "brothers," إِخْوَانُهُ "his brothers."

آ when in construction becomes ٲ in the dependent case (see p. 14); these follow the ordinary rule of permutation; e.g. subj. نِسَاؤُهُ "his women," dep. نِسَائِهِ.

But if the second radical be weak, as دِيمَةٌ "perpetual rain," the *sukūn* may remain and the letter be pointed with *fethah*, because the Arabs are averse from the sound *yi*, which results from pointing ي with *kesrah*.

If the last radical be weak, as رِشْوَةٌ "bribery," the *sukūn* may either remain or the letter be pointed with *fethah*; thus, pl. رِشْوَاتٌ¹ or رِشَوَاتٌ.

But if the first radical has *dhummah* or *kesrah*, such change must not be made, as ذِرْوَةٌ pl. ذِرْوَاتٌ "pinnacle."

Nouns substantive of the form فَعْمَةٌ make the plural فَعَمَاتٌ as حَجْرَةٌ pl. حَجَرَاتٌ "retirement," "a chamber," and sometimes فَعَمَاتٌ.

[The Benu Tamim allow the *sukūn* to remain in this case, but if the second radical be weak, as in دَوْلَةٌ "vicissitude,"² the *sukūn* may remain, and it may be pointed with *fethah*, as دَوْلَاتٌ or دُولَاتٌ.]

The regular feminine plural in أَتٌ is frequently used in nouns which have a neuter sense, as

حَمَّامٌ bath, pl. حَمَّامَاتٌ
رَمَضَانٌ the month Ramaḍhan, ,, رَمَضَانَاتٌ

¹ See p. 60, note 2.

² دَوْلَةٌ is considered by some as equivalent in meaning to دَوْلَةٌ "a state or dynasty."

BROKEN PLURALS.

(58). There are two kinds of plurals recognized by the Arabic grammarians ; namely, the plural of paucity, and the plural of multitude.

The plural of paucity expresses any number between three and ten.

The plural of multitude denotes any number from ten to infinity.

So also a plural form, where only one exists, is necessarily common to both, but most nouns have two or more forms.

When a plural of such a noun is required, it is for the most part formed on the measure of the regular feminine plural by affixing أَثْ.

The plural of a plural cannot be less than nine.

The plural of paucity, as well as the sound or regular plural, cannot be less than three or more than ten (unless this be the only form of plural in use for a particular noun, in which case there can obviously be no such limitation).

PLURAL OF PAUCITY.

(59). There are four measures of the plural of paucity :

أَفْعَالٌ as أَرْجُلٌ from رَجُلٌ foot.

فِعْلَةٌ , غِلْمَةٌ , غُلَامٌ slave.

أَفْعَلَةٌ , أَكْسِيَّةٌ , كِسَاءٌ dress. (This only occurs in words which have the penultimate a long vowel).

أَحْمَالٌ , أَهْمَالٌ , حِمْلٌ load. This is common to plurals of multitude also.

The first and last forms are capable of having a second plural formed from them on the ordinary measure of quadriliterals, *i.e.* قَوَائِلُ and قَوَائِيْنُ.

The sound plural and the plural of paucity denote several *individuals*, while the broken plural denotes rather the *whole class*.

(60). Nouns implying multitude, if they have not a singular, as قَوْمٌ "people," "a tribe," and plural nouns (unless the singular be distinguished by ة, as شَجَرَةٌ "trees," شَجَرَةٌ), are called analogues of the plural شَيْءٌ أَجْمَعٌ.

GENDER OF BROKEN PLURALS.

(61). Broken plurals are invariably treated as feminine; thus a certain poet says,

أَنْ قَوْمِي تَجْمَعُونَ وَبِقَتْلِي تَحْدَثُونَ
أَنَا أَبْأَيُّ جَمْعِهِمْ كُنْ جَمْعٌ مَوْتٌ

"Verily my people collected together,
And talked of murdering me;
I care not for their collecting—
Every crowd (or plural) is effeminate!"

FORMS OF BROKEN PLURALS.

(62). There are three forms of broken plurals.

1. That which inserts an additional letter among the original letters of the singular, as رِجَالٌ plural of رَجُلٌ.
2. That which rejects a letter, as رُسُلٌ, the plural of رَسُولٌ "an apostle."
3. That which changes the vowels only, as أَسَدٌ plural of أَسَدٌ "lion."

Irregular broken plurals are formed from trilateral nouns and from some of the quadriliteral verbal nouns treated of in p. 46.

PLURAL OF QUADRILITERALS.

(63). The measure for the plurals of quadriliterals, excluding those mentioned in the last paragraph, may be regularly represented by the signs ⁽⁴⁾(3)^(2)^(1), which will be found to embrace all the forms فَوَاعِلُ, فَعَاعِلُ, مَفَاعِلُ, etc., as the position of any of the three radicals in the form is immaterial. Thus from مَفَاتِيحُ "key," we get ⁽⁴⁾(3)^(2)^(1) مَفَاتِيحُ = مَفَاتِيحُ (the َ changing the ا into ي), where the first radical ف of the root occurs in the second place of the measure (2). And from جَوَاهِرُ "jewel," we have ⁽⁴⁾(3)^(2)^(1) جَوَاهِرُ = جَوَاهِرُ, where the first radical ج occurs in the first place (1).

PLURALS OF QUINQUELITERALS.

(64). In words of five or more letters all above four are cut off in forming the plural, as

عَنْدَلِيْبٌ nightingale, plural عَنَادِلُ (يَب) ل ي ل ⁽⁴⁾(3)^(2)^(1)
سَفَرَجَلٌ quince, ,, سَفَارِجُ (ل) ح ر ح ⁽⁴⁾(3)^(2)^(1)

NOTE ON THE FORMATION OF PLURALS.

(65). It is worth remarking that the letters used in the formation of plurals are the same as those which are used in the formation of *tenses*, viz. اُنَيْتُ; in fact, these, the long vowels, and the *teshdid*, or doubling of a consonant, are all the increments in use; they are strictly analogous, both in nouns and verbs; for just as they modify

the action of a verb in a manner corresponding to the modification of the form, so they modify the nature of the noun.

Two main ideas seem to influence the formation of plurals.

1. The addition of one or more letters to express an addition to the sense as in verbs.

2. Marking the opposition between singular and plural.

These are still further influenced by the nature of the vowels used, as a careful study of all the forms will show.

In the measures of the broken plurals, as in the measures of the verbs, the vowels are the characteristic and really important part of the form.

They will therefore exert their usual influence upon a weak letter; thus $\text{حَمَلٌ} = (4) \text{ } ^1(3) \text{ } ^2(2) \text{ } ^3(1)$, and should by the rule for the formation of broken plurals from quadriliteral nouns make $^4(4) \text{ } ^3(3) \text{ } ^2(2) \text{ } ^1(1)$, that is حَمَلٌ ; but the ـ is the most important form to preserve, and the ـ therefore yields and is changed to ي , the word becoming حَمَلٌ .

Plurals are for the most part irregular, but some measures are of more common use than others.

TABLES OF BROKEN PLURALS.

(65). The following tables will be found to contain examples of every form of broken plurals in use. The left hand column contains the measures of the singular; the horizontal line at the top of the page gives the measures of the plural.

1. TABLE OF BROKEN PLURALS

فعل	فَعْلَة	فَعْلَة	فَعْلَة
فعل	ثور pl. ثَوْرَة or ثَمَرَة ox. زوج , زوجة husband or wife (yoke fellow). خرد , خردة truffle.	ثور pl. ثَمَرَة ox.	
فعل	Rare. قرد pl. قِرْدَة ape. فيل , فيلة elephant.		
فعل	Not from defective verbs. قِرط pl. قِرْطَة ear-ring. درج , درجة casket. دب , دبابة bear. كوز , كوزة pitcher.	غصن pl. غَصَنَة branch.	
فعل		أخ pl. أَخَوَة brother. فتى pl. فَتَيَة youth.	أسد pl. أَسَد lion.
فعل			
فعل			

FROM TRILITERAL NOTES.

فَعُولٌ	فَعِيلٌ	فَعُولٌ
فَعُولٌ Singular. . . triliteral nouns which form the broken plurals. This is an important question for students of Arabic.	فَعِيلٌ Singular. . . triliteral nouns which form the broken plurals. This is an important question for students of Arabic.	فَعُولٌ Singular. . . triliteral nouns which form the broken plurals. This is an important question for students of Arabic.
عَبْدٌ pl. عِبَادٌ slave.	بَحْرٌ pl. بَحَارٌ sea.	نَفْسٌ pl. نَفْسٌ soul.
بَحْرٌ pl. بَحَارٌ sea.	ثَوْبٌ pl. ثَوْبٌ garment.	بَيْتٌ pl. بَيْتٌ house.
ثَوْبٌ pl. ثَوْبٌ garment.	صَعْبٌ pl. صَعَابٌ difficult.	فَيْسٌ pl. فَيْسٌ well.
صَعْبٌ pl. صَعَابٌ difficult.	قِدْحٌ pl. قِدَاحٌ arrow.	حَمَلٌ pl. حَمَلٌ load.
قِدْحٌ pl. قِدَاحٌ arrow.	ذَيْبٌ pl. ذَيْبٌ wolf.	نَمْرٌ pl. نَمْرٌ leopard.
ذَيْبٌ pl. ذَيْبٌ wolf.	فَيْسٌ pl. فَيْسٌ well.	فَيْسٌ pl. فَيْسٌ well.
فَيْسٌ pl. فَيْسٌ well.	عَبْدٌ pl. عِبَادٌ slave.	جَنْدٌ pl. جَنْدٌ soldier.
عَبْدٌ pl. عِبَادٌ slave.	رِمَاحٌ pl. رِمَاحٌ lance.	بِرْكٌ pl. بِرْكٌ cloak.
رِمَاحٌ pl. رِمَاحٌ lance.	فَيْسٌ pl. فَيْسٌ well.	فَيْسٌ pl. فَيْسٌ well.
فَيْسٌ pl. فَيْسٌ well.	أَسَدٌ pl. أَسَدٌ lion.	أَسَدٌ pl. أَسَدٌ lion.
أَسَدٌ pl. أَسَدٌ lion.	جَبَلٌ pl. جَبَالٌ mountain.	كَبِدٌ pl. كَبِدٌ liver.
جَبَلٌ pl. جَبَالٌ mountain.	جَمَلٌ pl. جَمَالٌ camel.	فَيْسٌ pl. فَيْسٌ well.
جَمَلٌ pl. جَمَالٌ camel.	رَجُلٌ pl. رَجَالٌ man.	فَيْسٌ pl. فَيْسٌ well.
رَجُلٌ pl. رَجَالٌ man.	سَبْعٌ pl. سَبْعٌ beast.	فَيْسٌ pl. فَيْسٌ well.
سَبْعٌ pl. سَبْعٌ beast.		فَيْسٌ pl. فَيْسٌ well.

TABLE OF BROKEN PLURALS

	فَعِيل Rare.	أَفْعَال A plural of Paucity; it is used for all trilateral nouns which do not make their plural in أَفْعَال, especially from assimilated and hollow verbs.
فَعْل	عَبْد pl. عِبِيد slave. كَلْب dog. كِلَيْب	ثَوْب pl. أَثْوَاب garment. سَيْف ,, سِيْف sword. أَشْيَاء (not أَشْيَاء) ,, شَيْء a thing. يَوْم ,, أَيَّام day. بَيْت ,, أَبْيَات verse of poetry (distich). وَقْتُ ,, أَوْقَات time.
فَعْل		أَسْمَاء pl. (أَسْمَاء) pl. اسم name. أَبَار pl. أَبَار or أَبَار well. حِمْل ,, أَحْمَال load.
فَعْل		أَقْفَال pl. قَفْل look.
فَعْل		أَبْنَاء pl. (أَبْنَاء) pl. ابن son. مَطَر ,, أَمْطَار rain. أَبْوَاب ,, (أَبْوَاب) pl. باب door. أَبَاء ,, (أَبَاء) pl. أب father. أَرْحَاء ,, (أَرْحَاء) pl. رَحَى handmill.

FROM TRILITERAL NOUNS—continued.

افعل	افعلة
A plural of Paucity, but not from hollow verbs ¹ ; it is used as the plural of all <i>faʿl</i> nouns having a long vowel in the penultimate.	A plural of Paucity.
بحر pl. بحر sca.	فرخ pl. فرخة chick (young of bird).
دلو ,, دلو ادلي bucket.	نع ,, نعة sandal.
ظبي ,, اظب (اظبي) fawn.	
وجه ,, اوجه face.	
نفس ,, انفس soul.	
فلس ,, افلس a small copper coin.	
شبل pl. اشبل lion's cub.	Rare. زر pl. ازرة (ازررة) button.
رجل ,, ارجل foot.	
ضلع ,, اضلع rib.	
قفل pl. افغل lock.	Rare. برج pl. أبرجة tower. جحر ,, اجحرة hole of a reptile.
جبل pl. اجبل mountain.	Rare. زاد (زود) ازداد viaticum. خال (خول) اخوة maternal uncle. قفا (قفو) اقنية back of the neck.
عصا ,, اعصى (عصو) staff.	

¹ عين pl. آعين an eye, is rare.² See page 104, line 20.

TABLE OF BROKEN PLURALS

	أفعال (Continued).	أفعال (Continued).
فعل	See page 116.	See page 117.
فعل	Ditto.	Ditto.
فعل	Ditto.	Ditto.
فعل	Ditto.	Ditto.
فعل	فعل أنمار pl. نمر leopard.	
فعل	فعل أعضا pl. عضد arm.	فعل أسبع pl. سبع beast (rare).
فعل	Rare. فعل أرطاب pl. رطب fresh date.	
فعل	فعل آبال pl. إبل camels.	
فعل	فعل أعناق pl. عنق neck.	

FROM TRILiteral NOUNS—

فِعْلَانِ فِعْلَانِ	فِعْلَانِ فِعْلَانِ	فِعْلَانِ فِعْلَانِ
	سَمَنَانِ pl. سَمَنَانِ roof. بَعْدَانِ pl. بَعْدَانِ bell.	
حَيْثَانِ pl. حَيْثَانِ fish. سِيرَانِ pl. سِيرَانِ wall. شَبَدَانِ pl. شَبَدَانِ aloe-wood.		
خِرْبَانِ pl. خِرْبَانِ bustard. تِيْجَانِ (تَوْج) crown. نَيْرَانِ pl. نَيْرَانِ fire. فَتْيَانِ (فَتَى) youth. بُخْوَانِ (بُخُو) brother.	بَدْنَانِ pl. بَدْنَانِ town. حَمَلَانِ pl. حَمَلَانِ lamb. ذَكَرَانِ pl. ذَكَرَانِ male.	حَجَرَانِ pl. حَجَرَانِ a stone.
نَغْرَانِ pl. نَغْرَانِ nightingale. صِرْدَانِ pl. صِرْدَانِ a kind of bird. جِرْدَانِ pl. جِرْدَانِ field rat.		

TABLE OF BROKEN PLURALS FROM TRILITERAL NOUNS—
continued.

	فَعُولَةٌ Rare.	مَفَاعِلُ
فَعْلٌ	Rare. بَعْلٌ pl. بَعُولَةٌ husband. عَمٌّ عَمُّوهُ paternal uncle. خَالَ { خَوَلَتُهُ (خَوْلٌ) maternal uncle.	شَيْخٌ pl. شُيَاحٌ elder, chief.
فِعْلٌ		شَبَهٌ pl. شَبَاهٌ likeness.
فَعْلٌ		حَسَنٌ pl. حَسَانٌ beauty.

فعل	فعل	فعل	فعل	فعل
فعلية	قرية pl. كُفْرِيّ a village. دولة " كُفْرُولُ a dynasty. توبة " تَوْبُ a vicissitude.	فعلية	فعلية	فعلية
فعلية	Rare. لحية pl. لُحَىّ a beard. جلیة " جُلَىّ an ornament.	فعلية	فعلية	فعلية
فعلية	خف pl. خُفّ a present. صور " صُور a form. قبب " قُبُب a domo. عرة " عُرّ white mark on a horse's forehead.	فعلية	فعلية	فعلية
فعلية	فعلية	فعلية	فعلية	فعلية

1 make (أَوْدَ) إِيْمَان in the plural.

3. TABLE OF BROKEN PLURALS

فعل	فعل	فعل
فَعَالٌ	قَذَالٌ pl. قَذَلٌ neck.	قَذَالٌ pl. قَذَلٌ neck. سَيَالٌ ,, سَيْالٌ (the thorny acacia.
فِعَالٌ		كِتَابٌ pl. كُتُبٌ book. - فِرَاشٌ ,, فُرُشٌ carpets. Not from defective or doubled verbs. ¹
فُعَالٌ		كَرَاعٌ pl. كُرُعٌ shin bone.
فَعِيلٌ	قَضِبٌ pl. قَضَبٌ rod.	قَضِبٌ pl. قَضَبٌ rod. سَرِيرٌ ,, سُرُرٌ (throne, bedstead. نَذِيرٌ ,, نَذَرٌ one who warns
فَعِيلَةٌ		سَفِينَةٌ pl. سَفَنٌ boat. صَحِيفَةٌ ,, صُحُفٌ page, folio.
فُعُولٌ	رَسُولٌ pl. رِسلٌ messenger.	رَسُولٌ pl. رِسلٌ messenger. عَمُودٌ ,, عُمَدٌ column. صَبُورٌ ,, صَبْرٌ patient.

¹ عَنَانٌ pl. عَنَنٌ "reins," is an exception.

FROM THE MOST COMMON VERBAL NOUNS.

فِعْلٌ Fec'l.	فِعْلٌ Fec'l.	فِعْلٌ Fec'l.
		Pl. m. s. s.
	حَرَامٌ samed, pl. حَرَامٌ villain and so.	عُنُقٌ pl. عُنُقٌ neck.
		Feminine.
	حَمِيرٌ pl. حَمِيرٌ ass.	أَذْرُعٌ pl. أَذْرُعٌ fore-arm.
		نَهْرٌ pl. نَهْرٌ river.
		Pl. m. s. s.
		أَعْرَبٌ pl. أَعْرَبٌ crow. (rare).
Not passive in signification.		Feminine.
شَرِيفٌ pl. شَرِيفٌ noble.		يَمِينٌ pl. يَمِينٌ
مَرِيضٌ ,, مَرِيضٌ sick.		
طَوِيلٌ ,, طَوِيلٌ tall.		

TABLE OF BROKEN PLURALS

	أفعال Plural of Paucity.	فعلاء
فَعَالٌ		
فِعَالٌ		
فُعَالٌ		
فَعِيلٌ	Rational and not passive. Rare. أَشْرَافٌ pl. شَرِيفٌ noble. أَمْوَاتٌ (مَوِيتٌ) dead. مِيتٌ	Rational beings and not passive. فُقَرَاءٌ pl. فَقِيرٌ poor. أَمْرَءٌ,, أَمِيرٌ prince. رُؤَسَاءٌ,, رَئِيسٌ chief.
فَعِيلَةٌ		خُلَفَاءٌ pl. خَلِيفَةٌ Caliph.
فَعُولٌ	أَعْدَاءٌ,, عَدُوٌّ enemy.	

FROM THE MOST COMMON VERBAL NOUNS—continued.

<p>أَفْعَالٌ</p> <p>Used in doubled and defective verbs where فَعْلَةٌ would otherwise occur, it is rare in feminine nouns.</p>	<p>فَعْلَةٌ</p> <p>Plural of Paucity.</p>	<p>أَفْعَالٌ</p> <p>Plural of Paucity, observed in all verbal nouns which have a long vowel for the third letter.</p>
	<p>غَزَالٌ pl. غَزَالَةٌ gazelle.</p>	<p>أَجْنَحٌ pl. أَجْنَحَةٌ wing.</p> <p>طَعْمٌ pl. أَطْعَمَةٌ food.</p>
		<p>إِلَهٌ pl. آلِهَةٌ god.</p> <p>إِمَامٌ pl. أِمَمَةٌ Imam (high-priest).</p>
	<p>غُلَامٌ pl. غُلَمَةٌ slave boy.</p>	<p>قَلْبٌ pl. قُلُوبٌ heart.</p>
<p>Rational and not passive; principally from defective or doubled verbs.</p>		<p>From doubled and defective verbs.</p>
<p>وَسِيٌّ pl. وَسِيَاءٌ saint.</p> <p>أَشَدٌّ ,, شَدِيدٌ</p> <p>أَغْنِيَاءٌ ,, غَنِيٌّ rich.</p> <p>صَدِيقٌ (friend) (sincere)</p> <p>أَحِبٌّ ,, حَبِيبٌ (friend) (loving).</p>	<p>عَبِيٌّ pl. عِبِيَاءٌ boy.</p>	<p>عَبِيٌّ pl. عِبِيَاءٌ boy.</p> <p>عَزِيزٌ ,, عَزِيزٌ dear, mighty.</p> <p>أَحِبٌّ ,, حَبِيبٌ beloved.</p> <p>رَغِيفٌ (cake) (loaf).</p>
		<p>أَعْمَدٌ pl. أَعْمَدَةٌ column.</p>

TABLE OF BROKEN PLURALS

فَعْلَى Used with nouns adjective implying pain or suffering.	فِعْلَانِ Not from hollow verbs.
فَعَالٌ	فَعَالٌ pl. فَعَالٌ gazelle.
فَعَالَةٌ	
فَعَالٌ	
فَعَالَةٌ	
فَعَالٌ	فَعَالٌ pl. فَعَالٌ eagle. فَعَالٌ غُلَامٌ „ غُلَامٌ slave boy. فَعَالٌ غُرَابٌ „ غُرَابٌ crow.
فَعِلٌ	فَعِلٌ pl. زَمَنِي paralytic. فَعِلٌ حَمَتِي „ حَمَتِي silly.
فَعِيلٌ	D. noting affliction or injury. فَعِيلٌ pl. جَرَحِي wounded. فَعِيلٌ قَتِيلٌ „ قَتِيلٌ slain. فَعِيلٌ مَوْتِي (مَوْتِي) dead. فَعِيلٌ أَسِيرٌ „ أَسِيرٌ captive.
فَعِيلَةٌ	
فَعُولٌ	
فَعُولَةٌ	

FROM THE MOST COMMON VERBAL NOUNS—*continued*.

فَعْلَانُ Not from hollow verbs.	فَعَائِلُ Feminine quadriliteral.	فَعَالِي
	شَمَالُ pl. شَمَائِلُ (north- wind.	
	سَحَابُ pl. سَحَابٌ cloud.	
	رِسَالَةُ pl. رِسَائِلُ epistle.	
رَغِيفُ pl. رَغَافُ loaf. قَضِيبُ rod. خَلِيلُ friend.		يَتَامَى pl. يَتَامَى an orphan. نَدَامَى ,, نَدِيمٌ a boon companion.
	جَزَائِرُ pl. جَزَائِرُ island.	هَدَايَا pl. هَدَايَا ¹ gift. مَنَایَا ,, مَنَیَا fate. رَعَايَا ,, رَعَايَا subjects, peasantry.
عَمَدَانُ pl. عَمَدٌ	عَجَائِزُ pl. عَجَائِزُ old woman.	
	حَلَابُ pl. حَلَابٌ (milk camel.	

¹ For هَدَايَا to avoid the concurrence of the two *yās* يَی.

TABLE OF BROKEN PLURALS

	فعل فعل	فعل فعل
<p>فعل فعل</p> <p>Of colour or deformity.</p>	<p>فعل فعل</p> <p>فعل فعل</p> <p>فعل فعل</p> <p>فعل فعل</p>	<p>فعل فعل</p> <p>فعل فعل</p> <p>فعل فعل</p> <p>فعل فعل</p>
<p>فعل فعل</p> <p>fem. of فعل (superlative).</p>		<p>فعل فعل</p> <p>فعل فعل</p>
<p>فعل فعل</p> <p>fem. of فعل (not comparative).</p>	<p>فعل فعل</p> <p>فعل فعل</p>	
<p>فعل فعل</p> <p>of which the feminine is</p>		
<p>فعل فعل</p> <p>of which the feminine is</p>		
<p>فعل فعل</p> <p>of which the feminine is</p>		

FROM THE MOST COMMON VERBAL NOUNS—*continued*.

فَعَالٌ	فَعْلَانٌ	فَعْلَى
	<p>أَعْمَى (أَعْمَى) pl. عَمَّيَانٌ blind.</p> <p>أَصْلَحَ pl. صُلَعَانٌ bald.</p> <p>أَصَمَّ ,, صَمَّانٌ deaf.</p>	<p>أَحْمَقَ pl. حَمَقَى silly.</p>
عَطِشَانٌ pl. عَطَاشٌ thirsty.		<p>كَسَلَانٌ pl. كَسَلَى lazy.</p> <p>غَضَبَانٌ ,, غَضَبَى angry.</p>
نَدَامَانٌ pl. نَدَامٌ repentant.		
خِمَاصٌ pl. خَمَاصَانٌ ravenous, emaciated.		

TABLE OF BROKEN PLURALS FROM THE MOST COMMON VERBAL NOUNS—continued.

فعل	فعل	فعل ¹ or فُعَالِي	فُعَالِي	فَوَاعِل
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى (legal decision).	فَعْلَى pl. فَعْلَى sentence.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى the skull behind the ear.	فَعْلَى pl. فَعْلَى the skull behind the ear.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى pregnant.	فَعْلَى pl. فَعْلَى pregnant.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى drunk.	فَعْلَى pl. فَعْلَى drunk.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى deserts.	فَعْلَى pl. فَعْلَى deserts.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى virgins.	فَعْلَى pl. فَعْلَى virgins.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى night.	فَعْلَى pl. فَعْلَى night.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى land.	فَعْلَى pl. فَعْلَى land.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى people.	فَعْلَى pl. فَعْلَى people.	
فَعْلَى	فَعْلَى	فَعْلَى pl. فَعْلَى a jerboa's hole.	فَعْلَى pl. فَعْلَى a jerboa's hole.	

¹ Plurals of this form are anomalous; they make the subjective and dependent cases in — as though from a fully declined form فَعْلَى, while the objective ends in فَعْلَى as though from an imperfectly declined form فَعْلَى.

4. BROKEN PLURALS OF THE MASCULINE AGENT, FORM فَاعِلٌ.

فَعْلٌ Rare.	فِعَالٌ
شَارِبٌ pl. شَرِبٌ drinker.	صَاحِبٌ pl. صَحَابٌ comrade.
نَاصِرٌ ,, نَاصِرٌ helper.	نَائِمٌ ,, نَائِمٌ sleeper.
تَاجِرٌ ,, تَاجِرٌ merchant.	رَاعٍ ,, رَعَاءٌ peasant.
رَاكِبٌ ,, رَاكِبٌ rider.	قَائِمٌ ,, قَائِمٌ standing.
فَعْلٌ Rare.	فِعَالَةٌ
نَاهِلٌ pl. نَهَلٌ thirsty.	نَاهِبٌ pl. نِهَابَةٌ plunderer.
خَادِمٌ ,, خَادِمٌ servant.	صَاحِبٌ ,, صَحَابَةٌ comrade.
طَالِبٌ ,, طَالِبٌ seeker.	اَفْعَالٌ Plural of paucity ; rare.
تَابِعٌ ,, تَابِعٌ follower.	طَاهِرٌ pl. اطْهَارٌ purified, clean.
فَعْلَةٌ Not from defective verbs.	نَاصِرٌ ,, نَاصِرٌ helper.
فَاعِلٌ pl. فَعَلَةٌ workman.	فَعْلٌ Not derived from defective verbs.
كَامِلٌ ,, كَامِلَةٌ perfect.	حَاكِمٌ pl. حُكْمٌ ruler.
سَاحِرٌ ,, سَحَرَةٌ magician.	نَائِمٌ ,, نَوْمٌ sleeper.
بَائِعٌ ,, بَاعَةٌ for بَيْعَةٌ seller.	غَائِبٌ ,, غَيْبٌ absent.
	غَازٍ ,, غَزَى warrior (rare).

BROKEN PLURALS OF THE MASCULINE AGENT فَاعِلٌ—continued.

فَعَالٌ Not from defective verbs.	فَعْلَانٌ
حَاكِمٌ pl. حُكَّامٌ ruler.	فَارِسٌ pl. فُرْسَانٌ horseman.
نَائِمٌ „ نَوَامٌ sleeper.	شَابٌ „ شَبَابٌ youth.
كَافِرٌ „ كُفَّارٌ } mi-believer (Pagan).	فَعِيلٌ. Rare.
تَاجِرٌ „ تَجَّارٌ merchant.	حَاجٌ pl. حُجَّاجٌ pilgrim.
غَازٍ „ غَزَاةٌ warrior (rare).	غَازٍ „ غَزِيٌّ warrior.
فُعُولٌ Rare.	فُعْلَاءٌ
وَاقِفٌ pl. وَاقِفَاتٌ stander.	شَاعِرٌ pl. شُعَرَاءٌ poet.
جَالِسٌ „ جُلُوسٌ sitter.	عَاقِلٌ „ عَقْلَاءٌ (rational. intellectual).
قَاعِدٌ „ قُعُودٌ sitter.	صَالِحٌ „ صَلَحَاءٌ righteous.
شَاهِدٌ „ شُهَدَاءٌ witness.	These are probably plurals of obsolete forms فَعِيلٌ, as شَعِيرٌ, etc.
جَاثٍ „ جُثَيٌّ (for جَثْوَى) kneeling.	فَعْلَى
فَوَائِلٌ Sub-tantives.	Denoting affliction or injury.
سَاحِلٌ pl. سَوَاحِلٌ coast. Masculine (rare).	هَالِكٌ pl. هَلَكِيٌّ perishing.
فَارِسٌ „ فَوَارِسٌ horseman.	عَائِلٌ „ عَائِلِيٌّ (having a large family, poor.
تَابِعٌ „ تَوَائِعٌ follower. Feminines (common).	فُعْلَةٌ
حَامِلٌ „ حَوَامِلٌ pregnant.	Denoting rational beings and derived from defective verbs.
فِعْلَانٌ	قَاضٍ pl. قَضَاةٌ (قاضية) Cadi.
حَاطٍ pl. حِيطَانٌ wall (inclosing).	رَامٌ „ رَمَاءٌ (رامية) archer.
	غَازٍ „ غَزَاةٌ warrior.
	رَاوٍ „ رَوَاةٌ Rhapsodist (reciter of poetry).

5. BROKEN PLURALS OF THE FEMININE AGENT, FORM فَاعِلَةٌ.

	فَعْلٌ	فَوَاعِلٌ
فَاعِلَةٌ		Substantives.
	فَاعِلَةٌ pl. صَائِمَةٌ fasting.	فَاعِلَةٌ pl. صَوَائِقُ thunder-clap.
	فَاعِلَةٌ ,, بَاهِلَةٌ she camel turned loose to pasture.	فَاعِلَةٌ ,, نَوَادِرُ rarity.
		Feminine adjectives.
		فَاعِلَةٌ pl. صَوَاحِبُ companion.
		فَاعِلَةٌ ,, جَوَارِيَّةٌ (slave) girl.
		فَاعِلَةٌ (غَوَانِيٌّ for غَوَانِيٌّ).

¹ See p. 130, note.

6. BROKEN PLURALS

(1) (2) (3) (4)		
فَاعِلٌ	فَعَالِلٌ	
فَعِلٌ	فَعْدَعٌ pl. فَعْدَاعٌ frog.	
فَعْلَةٌ	فَعْنَارٌ ,, قَمْطَرَةٌ bridge, arch.	
إِفْعَلٌ		فَصِيعٌ pl. أَصَابِعُ finger.
أَفْعَلٌ		أَفَاعٍ¹ viper.
أَفْعَلٌ when used as substantives.		أَكْبَرُ ,, أَكْبَرُ greatest one.
تَفْعِلَةٌ		
مَفْعِلَةٌ		
مَفْعَلٌ		
فَعْلُولٌ	عَنْكَبُوتٌ pl. عَنَّاكِبٌ spider.	
فَعْلِيلٌ	عَنْدَلِيبٌ ,, عَنَّالٌ nightingale	
فَعْلَلَةٌ	فَلَانِسٌ (dervish's cap. قلنسوة)	
فَاعِلٌ	خَوَاتِمٌ pl. خَاتَمٌ a signet-ring. طَوَابِعٌ ,, طَابَعٌ a stamp.	
فَاعِلٌ	قَوَالِبٌ pl. قَالِبٌ a mould. See p. 132.	

¹ See p. 130, note.

OF QUADRILITERALS.

(4) (3) (2) (1)	
تَفَاعُلُ	مَفَاعِلُ
تَجَارِبُ pl. تَجَرِبَةٌ experience.	
	مَعَايِشُ pl. مَعِيشَةٌ livelihood. ¹
	مَعَانٍ pl. مَعْنَى meaning.

¹ Note that in plurals of the form مَفَاعِلُ in nouns derived from verbs whose medial radical is ي, this ي resumes its power as a consonant, and does not change into *hamzeh* as in all other cases. A few in و follow the same rule: as مَقَارِدُ plural مَقَارِزُ "desert." Exceptional cases are مَغَاصُ "a place for diving," and مَعَارِدُ "a cave," from غوص and غور, which make مَعَايِصُ and مَعَايِرُ, as if from شير and شيص.

BROKEN PLURALS

(1) َ (2) ِ (3) ٍ (4) ُ		
فَعَالِيلُ	تَفَاعِيلُ	
فَعْلَانُ فَعْلَانُ pl. سُلْطَانُ Sultan.		
فَعْلِيٌّ not being a noun of relation.	(كِرَاسِيٍّ) كِرَاسِيٍّ pl. كُرْسِيٍّ throne.	
فَعْلِيَّةٌ		
فَعِيلٌ	سَكَائِكِينَ pl. سِكِّينَ knife.	
تَفْعِيلٌ		تَصَاوِيرُ pl. تَصَوِيرَ picture. تَوَارِيخُ ,, تَارِيخَ date, history.
مِفْعَالٌ		
مِفْعِيلٌ		
مِفْعُولٌ		
فَاعُولٌ		
يَفْعُولٌ		

OF QUADRILITERALS—*continued.*

(4) ٤	(3) ٣	(2) ٢	(1) ١
مَفَاعِلُ	يَفَاعِلُ	فَوَاعِلُ	
مَحْظِيَّةٌ pl. مَحَاطِيٌّ favourite wife.			
مِفْتَاحٌ pl. مِفْتَاحِيٌّ key.			
مَسْكِينٌ pl. مَسَاكِينٌ poor.			
مَضَامِينٌ pl. مَضَامِيٌّ contents, composition.			
		جَوَامِيسُ pl. جَوَامِيسُ buffalo	
		جَوَاسِمِسُ ,, جَوَاسِمِسُ spy.	
	يَنَابِيعُ pl. يَنَابِيعُ fountain.		

Exceptional forms :

دِنَارٌ pl. دِنَانِيرٌ a certain coin, as if from دِنَارٌ.

دِيَوَانٌ (دِيَوَانٌ for دِيَوَانٌ) (a collection of poems,) دَوَانٌ (a register, as if from دَوَانٌ) دَوَانِيٌّ ,, دِيَوَانِيٌّ.

اَتُونٌ or اَتُونِيٌّ or اَتَانِيٌّ an oven, as if from either اَتُونٌ or اَتُونِيٌّ.

BROKEN PLURALS OF QUADRILITERALS, ETC.—*continued*.

	فَعَالِلَةٌ
فَعْلَلٌ	مَلَايِكَةٌ pl. مَلَائِكَةٌ an angel.
أَفْعَلٌ	أَسَاقِفَةٌ pl. أَسْقَفَةٌ a bishop (ἐπίσκοπος).
فِيْعَلٌ	عَمِيقَةٌ pl. عَمِيقَاتٌ a polisher. قِيَاسِرَةٌ pl. قِيَاسِرَاتٌ Caesar, an Emperor (Czar).
فِعْلُولٌ	فِرْعَانَةٌ pl. فِرْعَانَاتٌ Pharaoh.
فِعْلِيلٌ	تَلَامِيذٌ pl. تَلَامِيذَاتٌ and تَلَامِيذَاتٌ student, pupil.
فِيْعِلُولٌ	فَلَسُوفٌ pl. فَلَسُوفَاتٌ philosopher (φιλόσοφος).
مَنْعِلِيٌّ	مَغَارِبِيٌّ pl. مَغَارِبِيَّاتٌ a Moor.
مَنْعِلِيٌّ	مِهَالِبِيٌّ pl. مِهَالِبِيَّاتٌ of the family of Mohalleb.
فِعْلَلِيٌّ	دِمَاشِقِيٌّ pl. دِمَاشِقِيَّاتٌ a Damascene.
فَعْلَالِيٌّ	بَغْدَادِيٌّ pl. بَغْدَادِيَّاتٌ a Baghdadi.
فَعَالٌ	جَبَّارٌ pl. جَبَّارَاتٌ a giant, powerful one.

When a word has several meanings in the singular, it generally has a different form of broken plural for each, as

عَبْدٌ pl. عِبِيدٌ slaves,	عِبَادٌ servants (of God), i.e. men.
عَيْنٌ ,, عَيْنُونٌ eyes or fountains,	أَعْيُنٌ (Pl. of Paucity) eyes or foun- tains, أَعْيَانٌ nobles.
بَيْتٌ ,, بُيُوتٌ houses,	أَبْيَاتٌ verses of poetry (distichs).

PLURALS OF PLURALS.

(66). In the measure of the quadrilaterals and quinquilaterals are formed plurals of plurals; thus,

يَد (يدى) pl. اَيْدٍ (ايدى) hands, pl. of pl. اَيْدٍ (ايدى) gifts.

Or a regular plural may be formed from the broken plural, but it must be a feminine plural; see

طَرِيق road, pl. طَرِيقَ, pl. of pl. طَرِيقَات.

IRREGULAR PLURALS.

(67). Plurals formed from singulars obsolete and other than those to which they are referred.

أُم	mother, pl.	أُمّهَات	as if from	أُمّهَة
فَم	mouth, „	أَفْوَاد	„	فَوْد
مَاء	water, „	أَمْوَاد	„	مَاء

The two following are also irregular.

نِسَاء	women, pl.	نِسْوَة	and	نِسْوَان
إِنْسَان	man, „	أَنَاس	(rare and poetic)	and نَاس

From relative adjectives a collective plural may be formed by simply adding the feminine termination ة;¹ as,

شَافِعِيّ Shafite, coll. pl. شَافِعِيَّة the Shafite sect.

The table opposite this page (No. 7) contains a general view of the broken plurals.

¹ See p. 97 (47).

EXAMPLES OF THE DECLENSIONS OF NOUNS.

(68). REGULARLY DECLINED NOUNS.

1. Nouns derived from a verb (except أَفْعَلُ) and denoting rational beings; as مَذْنِبٌ, fem. مَذْنِبَةٌ "a sinner."

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
مَذْنِبَاتٌ	مَذْنِبُونَ	مَذْنِبَتَانِ	مَذْنِبَانِ	مَذْنِبَةٌ	مَذْنِبٌ	Subjective
مَذْنِبَاتٍ	مَذْنِبِينَ	مَذْنِبَتَيْنِ	مَذْنِبَيْنِ	مَذْنِبَةٍ	مَذْنِبٍ	Dependent
do.	do.	do.	do.	مَذْنِبَةً	مَذْنِبًا	Objective

2. Proper names consisting of three letters the middle of which is quiescent; as زَيْدٌ *Zeid*, a man's name; هِنْدٌ *Hind*,¹ a woman's name.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
هِنْدَاتٌ	زَيْدُونَ	هِنْدَانِ	زَيْدَانِ	هِنْدٌ	زَيْدٌ	Subjective
هِنْدَاتٍ	زَيْدِينَ	هِنْدَيْنِ	زَيْدَيْنِ	هِنْدٍ	زَيْدٍ	Dependent
do.	do.	do.	do.	هِنْدًا	زَيْدًا	Objective

3. Proper names of men having an intelligible signification in Arabic; as مُحَمَّدٌ *Mohammed* (Praised).

PLURAL.	DUAL.	SINGULAR.	
Masc.	Masc.	Masc.	
مُحَمَّدُونَ	مُحَمَّدَانِ	مُحَمَّدٌ	Subjective
مُحَمَّدِينَ	مُحَمَّدَيْنِ	مُحَمَّدٍ	Dependent
do.	do.	مُحَمَّدًا	Objective

¹ Words of this class, i.e. trilateral names of females, may be imperfectly declined (see p. 102).

4. Broken plurals, except those of the form (4) (3) (2) (1), (4) (3) (2) (1), and those ending in ى or ة ; as أسد "lions," قردة "apes."

PLURAL.		
قردة	أسد	Subjective
قردة	أسد	Dependent
قردة	أسدا	Objective

(69). IMPERFECTLY DECLINED NOUNS.

1. Proper names of men or women not included in classes 2 and 3 of the previous section : عثمان "Othman," زينب "Zeinab."

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
عُثمانيون	عُثمانيات	عُثمانيان	عُثمانيان	عُثماني	عُثماني	Subjective
عُثمانيون	عُثمانيات	عُثمانيان	عُثمانيان	عُثماني	عُثماني	{ Dependent and Objective
عُثمانيون	عُثمانيات	عُثمانيان	عُثمانيان	عُثماني	عُثماني	

2. Nouns of the form أفعل , whether comparative or descriptive of colour and deformity; as أفصل "more accomplished."

PLURAL.	DUAL.	SINGULAR.	
Masc.	Masc.	Masc.	
أفصلون	أفصلان	أفصل	Subjective
أفصلون	أفصلان	أفصل	{ Dependent and Objective
أفصلون	أفصلان	أفصل	

3. Nouns of the form فعلان , adjectival and descriptive, and which do not make their feminine by the addition of ة .

These are declined like عثمان in the last paradigm but one.

4. Broken plurals of the form (4) (3) | (2) (1), (4) (3) | (2) (1); as **دِرَاهِمٌ** “dirhems” (drachmæ); **مِفْتَاحٌ** “keys.”

مِفْتَاحٌ	دِرَاهِمٌ	Subjective
مِفْتَاحٍ	دِرَاهِمٍ	Dependent and Objective

(70). DECLENSION OF NOUNS ENDING IN A WEAK LETTER.

1. Nouns ending in **آء**, the *hemzeh* being radical.

These are declined quite regularly; as **قَرَّاءٌ** “a reader.”

PLURAL.	DUAL.	SINGULAR.
قَرَّاءُونَ	قَرَّاءَانِ	قَرَّاءٌ Subjective
قَرَّائِينَ	قَرَّائَيْنِ	قَرَّاءٍ Dependent
		قَرَّاءٍ Objective

2. Nouns ending in **آء**, this termination being derived from a final radical **و** or **ي**; as **كِسَاوٌ** for **كِسَاءٌ** “a suit of clothes.”

PLURAL.	DUAL.	SINGULAR.
A regular plural cannot be formed from such a noun as this. See p. 106 (56), 1.	كِسَاءَانِ	كِسَاءٌ Subjective
	كِسَاوَانِ	
	كِسَاءَيْنِ	كِسَاءٍ Dependent
	كِسَاوَيْنِ	كِسَاءٍ Objective

رِدَائٌ for **رِدَايٌ** “a mantle,” is similarly declined.

When the termination **آء** is added to the root but is not a sign of the feminine, as **جِلْبَاءٌ** “a sinew,” it is declined in the same manner, but the form **جِلْبَاوَانِ** is preferable in the dual.

3. Nouns ending in آ .

PLURAL.	DUAL.	SINGULAR.
The regular plural is wanting. See p. 120, note.	عُذْرَاوَانِ عُذْرَاوَيْنِ	عُذْرَاءُ Subjective عُذْرَاءَ { Dependent and Objective

Broken plurals in آ are declined like the singular of this.

4. Proper names of men ending in آ ; as زَكَرِيَّا "Zachariah."

PLURAL.	DUAL.	SINGULAR.
زَكَرِيَّاءُنْ	زَكَرِيَّاهَانِ or $\text{زَكَرِيَّاهَاوَانِ}$	زَكَرِيَّاءُ Subjective
زَكَرِيَّائِيْنَ	زَكَرِيَّاهَيْنِ or $\text{زَكَرِيَّاهَاوَيْنِ}$	زَكَرِيَّاءَ { Dependent and Objective

5. Triliterals ending in ا for و .

PLURAL.	DUAL.	SINGULAR.
Regular plural wanting. See p. 96 (56).	عَصَوَانِ عَصَوَيْنِ do.	عَصَاءُ Subjective عَصَا Dependent عَصَا Objective

Similarly أَب , أَخ , etc., for أَبَو , أَخَو , make أَبَوَانِ , أَخَوَانِ , etc., in the dual.

6. Nouns ending in ى for ي .

PLURAL.	DUAL.	SINGULAR.
Regular plural wanting. See p. 96 (56).	فَتَيَانِ فَتَيَيْنِ do.	فَتًى Subjective فَتًى Dependent فَتًى Objective

Nouns ending in *ى* (without the *tenwin*) are similarly declined in the dual.

7. Quadrilaterals ending in *ـ* for *و* or *ى*.

PLURAL.	DUAL.	SINGULAR.
قَاعُونَ	قَاعِيَانِ	قَاعٍ Subjective
قَاعِينَ	قَاعِيَيْنِ	قَاعٍ Dependent
		قَاعِيًّا Objective

FORMATION OF NOUNS NOT IMMEDIATELY DERIVED FROM VERBS.

NOUN OF RELATION.

(71). The noun of relation is formed by affixing the syllable *ى* and rejecting all such inflections as the *ة* of the feminine, or the signs of the dual and plural, as *مَكَّةَ*, relative *مَكِّيَّ*; *زَيْدَانِ* “two Zeids,” rel. *زَيْدِيَّ*; *زَيْدُونَ*, rel. *زَيْدِيَّ*.

In nouns which themselves end in the termination *ى*, the relative is formed by rejecting this, if preceded by more than two letters, and adding the termination *ى*, as *كُرَيْسِيَّ*, rel. *كُرَيْسِيَّ*, so that the two are identical in form; but if preceded by only one letter, the first of the two *yás* *ي* is pointed with *fethah* and the second is changed into *و*, as *حَيَّيَّ* “an Arab village,” rel. *حَيَّيَّ*. If the first of the two *yás* *ي* stand in place of a *و*, it is also changed into that letter, as *طَوَّيَّ* “a fold,” rel. *طَوَّيَّ*.

When the third or fourth letter of a word is the short *alif* *ا* or *ي* (see p. 74 c.), it is changed into *و*, before the relative affix, as *عَصَوِيَّ* “staff,” *فَتَيَّ* “youth,”

but if the short *alif* is the fifth letter in the word, it is apocopated altogether before the termination ^ةي; as ^ةحُبَارِي “a bustard,” ^ةحُبَارِي; ^ةمُطَنَّى “Mustafa” (chosen), ^ةمُطَنَّى.

In forming the noun of relation from nouns ending in *long alif*, when radical, the same rules must be applied which were given in the case of the dual (see p. 104), as ^ةقُرَاء “a reader,” ^ةقُرَائِي; ^ةعِصْبَاء “a sinew in the neck,” ^ةعِصْبَائِي and ^ةكِسَائِي “a garment,” ^ةكِسَائِي; ^ةعِلْبَاوِي and ^ةعِلْبَائِي. But if it be a sign of the feminine, the noun of relation should be formed with ^ةو; as ^ةحَمْرَاء “red,” ^ةحَمْرَائِي.

When the termination of a noun is ^ة occurring after the second or third letter, and being a substitute for the final *yā* with *tenwīn* ^ةي (g' p. 75), this is changed into *wāw* ^ةو, and the preceding letter is pointed with *fethuh* in forming the noun of relation, as ^ةقَاضِي “a judge,” ^ةقَاضِي.

If, however, the final *yā* follows a quiescent letter, it remains unchanged, as ^ةظَبِي “a fawn,” ^ةظَبِي (see p. 86, note 2).

If it occur as the fifth letter of a word, it is rejected altogether in the noun of relation, as ^ةمُعْتَدِي “inimical,” rel. ^ةمُسْتَعْلِي; ^ةمُسْتَعْلِي “grand,” “lofty,” rel. ^ةمُسْتَعْلِي.

If the penultimate is ^ةي, in nouns derived from verbs of which the final radical is *weak*, or in nouns ending in ^ةي, and derived from verbs with a *sound* middle letter, as ^ةعَلِي (= ^ةعَلِي for ^ةعَلِي), ^ةجُهَيْنَة and ^ةحَنِيفَة, the *yā* is dropped in forming the relative: as ^ةعَلَوِي “a descendant of ‘Alī,” ^ةجُهَيْنِي “of the tribe of Juheineh,” and ^ةحَنِيفِي “Hanefite” (a sect); but if the final radical is *sound*, or the medial *weak* or doubled, the *yā* is retained; thus ^ةعَفِيلِي, a proper

name, طَوِيلٌ ; عَتِيلٌ “tall,” جَلِيلٌ ; طَوِيلٌ “excellent,” جَلِيلٌ.

If the second letter of a word be pointed with *kesrah*, this vowel is changed to *fethah* in forming the relative, as كَبِدٌ “liver,” كَبِيدٌ ; but if the *kesrated* letter follow more than one letter, it may be either changed or not at pleasure : تَغَلَبٌ “Taghleḥ” (proper name of the founder of an Arab tribe), تَغَلَبِيٌّ or تَغَلَّبِيٌّ.

In forming relatives from plurals the noun must be restored to its regular form, as فَرَائِضُ “religious duties,” فَرَائِضِيٌّ, unless the plural be used as a proper name, as أَنْمَارٌ “Leopards” (name of a tribe), أَنْمَارِيٌّ ; أَنْصَارٌ “Helpers” (title of the companions of Mohammed), أَنْصَارِيٌّ.

Nouns of relation from compound words are formed by adding the termination يٌّ to the first portion and rejecting the last, as بَعْلَبَكٌ “Baalbekk,” بَعْلَبَكِيٌّ ; خَمْسَةَ عَشَرَ “fifteen,” خَمْسَةَ عَشَرِيٌّ ; إِبْنٌ “son,” إِبْنِيٌّ, unless the first portion be the words أَبٌ “father,” or أَبٌ “father,” in which case the noun of relation is made from the last portion only, as أَبُ بَكْرٍ “Abu Bekr,” أَبُ بَكْرِيٌّ ; عَبْدُ الْوَلِيدِ “Ibn el Walíd,” عَبْدُ الْوَلِيدِيٌّ ; عَبْدُ الْقَيْسِ “Abda 'l Kais,” قَيْسِيٌّ.

In forming the noun of relation from nouns of which the first radical has been apocopated, the suppressed letter is restored, if the last radical be a weak letter ; as شَيْءٌ “marking,” شَيْئِيٌّ ; but not otherwise, as عِدَّةٌ “a promise,” عِدَّتِيٌّ “promissory.”

In words of which the last letter has been apocopated without any compensatory *hemzeh* being added, or of which the medial letter has a vowel in the original form,

as أَب (for أَبُو), and شَفَة “lip” (for شَفَة), the missing letter is restored in forming the relative, and the compensating ة, if it exist, is dropped, as أَبِي “paternal,” شَفِي “labial.” But if the compensating *hemzeh* has been added, as ابْن (for بَنَى), or the middle letter is quiescent in the original form, as دَم (for دَمَى), it may be restored or not at pleasure: if restored, it takes the form of و, even though the original radical be ي, as ابْنِي or بَنِي “filial,” دَمِي or دَمَوِي “bloody.”

In words which consist originally of only two letters, when the last is a sound consonant, this may be either doubled or not, as كَمْ “how much?” rel. كَمِي or كَمِي; but if the last letter be a و, *wāw*, it is always doubled, as لَوِي “if.”

If the last letter be an *alif*, it is doubled, and either *hemzeh* or *wāw* is substituted for the second *alif* thus obtained, as in لَا (a proper name), لَوِي, لَوِي.

Another form of the relative termination is انِي. This is principally used in technical or scientific terms; as جَسَمَانِي “corporeal,” رُوحَانِي “spiritual,” بَرَّانِي “external,” جَوَانِي “internal.”

Very irregular forms are شَامِي “Syrian,” يَمَانِي “of Yemen.” (These are declined like قَاضِي).

ABSTRACT NOUN.

(72). From the Noun of Relation an Abstract Substantive is formed by the addition of the feminine termination ة, as إِلَه “a god,” إِلَهِي “divine,” إِلَهِيَّة “divinity.” In theological works (especially Christian) the termination

مَلَكُوتٌ is used instead, as لَادُوتٌ “divinity,” “deity,” مَلَكُوتٌ “kingdom (of heaven).”

THE DIMINUTIVE.

(73). The diminutive is formed by inserting يَ (quiescent *yá*) after the second letter of the noun, and pointing the initial letter with *dhumma* and the second letter with *fethah*, as رَجُلٌ “a man,” dim. رَجِيلٌ.

If the noun has more than three letters, all which follow the inserted يَ are pointed with *kesrah*, as دِرْهَمٌ “a drachma,” dim. دِرْهَمِيٌّ.

In such nouns, however, if the additional letter is not a radical, but is one of the feminine affixes ة, يَ or آ, the inserted *alif* of such forms as the broken plural أَفْعَالٌ, or the termination أَكُن added to proper names or epithets, such letter retains its original pointing with *fethah*, as تَمْرَةٌ “a date,” dim. تَمَرِيٌّ; صَغِيرٌ “small,” dim. صَغِيرِيٌّ; حَمْرَاءٌ “red,” dim. حَمِيرَاءٌ; أَحْمَالٌ “loads,” dim. أَحْمَالِيٌّ; سَكْرَانٌ, a proper name, dim. سَكْرَانِيٌّ; أَحْيَاءٌ “drunk,” dim. سُكْرَانِيٌّ.

In nouns where the characteristic vowel has changed a weak radical into another weak radical homogeneous with itself, such radical is restored, as بَابٌ (for بَوْبٌ) “a door,” dim. بَوْبِيٌّ; نَابٌ (for نَيْبٌ) “a fang,” dim. نَيْبِيٌّ; مَوَازِنٌ (for مِيزَانٌ) “a balance,” dim. مِيزَانِيٌّ.

A quiescent weak letter before the inserted يَ of the diminutive is changed to و *wáw*, as ضَارِبٌ, dim. ضَوْبَرِيٌّ; حَيْدَرٌ “a lion,” dim. حَوِيدَرٌ; يُونُسٌ, dim. يَوْنُسِيٌّ. But if the weak letter occur after the يَ *yá* of the diminutive, it becomes يَ, as مِفْتَاحٌ “a key,” dim. مِفْتَاحِيٌّ; عَصْفُورٌ “a small bird,” dim. عَصْفُورِيٌّ.

The reason for these last two rules is obvious, because the characteristic vowels of the diminutive form are *ṭhanunah* at the beginning and *lesrah* at the end, and consequently these vowels influence any weak letters which may occur in these respective positions.

When the last syllable of the noun of more than three letters contains a long vowel, such vowel is influenced by the *lesrah* characteristic of the form, and becomes *yá* by the rules of permutation already given, as *عَصَنُور*, dim. *عَصَبْنِير*. In nouns of four letters of which the third is a long vowel, such long vowel coalesces with the *yá* of the diminutive, as *عَلَم* "slave boy," dim. *عَلَمٌ* for *عَلَمِي*.

When there are more than four *radical* letters in the word, the diminutive is formed by applying the above rule for quadriliterals, and rejecting all after the fourth letter, as *سَقَرَجَل* "quince," *سُقَبْرَج*. Sometimes the rejected letters are compensated for by inserting a *yá*, as *سُقَبْرَجِي*.

In nouns which contain five or six letters, but which are derived forms of the simple trilateral noun or verb, the diminutive is formed by rejecting the servile (or characteristic) letters of the derived form, but not the participial prefix *m*, as *مُسَخَّرَج* "deducing," dim. *مُخَيَّرَج*; *مُضْطَرَب* "agitated," dim. *مُضَيَّرَب*.

In words which are feminine in meaning, but not in form, or which are arbitrarily considered as feminine, the feminine termination *ṣ* is added to the diminutive, as *عَيْنٌ* "eye," *عَيْنِيَّة*; *دَارٌ* "house," *دَوِيرٌ*.

In nouns of two letters from which the third has been apocopated, such apocopated letter is restored in the diminutive, as *دَمٌ* (دَمِي) "blood," *دَمِي*.

If anything has been substituted for the apocopated letter, it is dropped in the diminutive, as *إِسْمٌ*, *بَنِي*, *رَبْنِي*.

THE PRONOUNS.

(74). The Pronouns are of two kinds, separate and affixed.

PERSONAL PRONOUNS.

1. The separate pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person		أَنَا I.				نَحْنُ we.	
2nd „	أَنْتَ thou.		أَنْتِ thou.	أَنْتُمَا ye two.	أَنْتُمْ ye.		أَنْتُنَّ ye.
3rd „	هُوَ he.		هِيَ she.	هُمَا they two.	هُمْ they.		هُنَّ they.

These only express the nominative case.

هُوَ and هِيَ before the conjunctions وَ and فَ may lose their first vowel and become وَهُوَ, وَهِيَ and أَنَا; أَنَا is pronounced *anā* (not *ānā*), and is considered in poetry as consisting of two short syllables.

2. The affixed pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person		يَ my, me.				نَا	
2nd „	كَ thy, thee.		كِ thy, thee.	كُمَا your, you two.	كُم your, you.		كُنَّ your, you.
3rd „	هُ his, him.		هَا her.	هُمَا their, them two.	هُمْ their, them.		هُنَّ their, them.

These only express the oblique or objective cases.

THE *NÚN* OF PRECAUTION.

(75). With verbs the يَ of the first person becomes نِي; the ن thus employed is called نُونُ الْوَقَايَةِ *the nún of precaution*,

because it serves to prevent confusion in verbs, the inflexions of which, when they consist of short vowels, would otherwise be absorbed by the letter of prolongation. This confusion actually takes place in nouns, there being no distinction between the various cases of a noun when the pronoun of the first person is affixed to it; as كِتَابِي "my book," (nom. and objective), "of my book," etc.

The *nún of precaution* is often used with certain particles which resemble verbs, such as إِنَّ "verily," أَن "that," لَكِنَّ "but," كَأَنَّ "as if," لَعَلَّ "perhaps." It is always used with لَيْتَ "would that." It is also used with the particles مِنْ "from," and أَنَّ "that;" generally with لَدُنَّ "with," "near." With نَدَّ or قَدَّ in the sense of "enough," it may be used, but is more frequently rejected. It is not unfrequently employed when the pronoun of the first person is added to the form مَا أَفْتَرَنِي إِلَى عَذَابِ اللَّهِ, expressing admiration, as "How much I need the forgiveness of God!"

CHANGES IN VOWELS, ETC., BEFORE THE AFFIXED PRONOUNS.

(76). After a long vowel ي becomes ى, as خَطَايَا "sins," خَطَايَايَ "my sins."

The pronouns of the third person, when preceded by *kesrah* — or ي, change their *dhammah* to *kesrah*, as كِتَابِهِ, "(of) his book;" عَلَيْهِمْ "upon them."

N.B. If a *hemzet el-wasl* follows the plural masculine pronoun, the *nún* must be pointed with ُ, as عَلَيْهِمُ السَّلَامُ "peace be upon them!"

The feminine termination ِ becomes َ before the affixed pronoun, as كِتَابَتِهَا "writing," كِتَابَتِهَا "her writing."

As the addition of the affixed pronoun serves to

make the noun definite, the *tenwin* necessarily disappears (see p. 7).

The *wa* of the regular plural and the *bi* of the dual are omitted before the affixed pronouns, as كَتَابَهُ "his two books;" ضَارِبُوهُ "his strikers."

With the affixed pronoun of the first person singular the *wa* and *bi* coalesce into *bi*, as ضَارِبِي for ضَارِبُوِي (by *j*, p. 75).

Similarly the mute *h* is dropped in the third person masc. plural of the preterite, as كَتَبُوهُ "they wrote it."

A VERB GOVERNING TWO ACCUSATIVE PRONOUNS.

(77). When a verb governs two accusatives, and both of these happen to be affixed pronouns, as ^{أَعْطَيْتُكَ إِيَّاهُ} اَعْطَيْتُكَ "I gave thee it," the second may be either joined or written separately, the word *إِيَّاهُ* being used as a peg on which to hang it; thus اَعْطَيْتُكَ إِيَّاهُ "I gave thee it."

If the two pronouns are joined, the natural order of the persons must be followed, the 1st preceding the 2nd, and the 2nd coming before the 3rd.

N.B. The separate form with *إِيَّاهُ* can only be used—(1) in a case like that given above, where two affixed pronouns would otherwise come together; or (2) where an affixed pronoun would immediately follow the pronominal termination of a verb, both referring to the same person, as كُنْتُ إِيَّاهُ "I was he," where كُنْتُ إِيَّاهُ would be preferred; or (3) where it is required to place the accusative pronoun before the verb for the sake of emphasis, as اِيَّاكَ نَعْبُدُ "Thee we worship."

When pronouns of the second person plural are followed by another affixed pronoun, a long *wa* is introduced

between the two, as ^{أَعْطَيْتُكَمُ} “I gave you,” ^{أَعْطَيْتُمُوهُ} “I gave you it,” ^{أَعْطَيْتُمْ} “you gave,” ^{أَعْطَيْتُمُوهُ} “you gave it” (^{مُو} appears to have been the original full form of the termination of these pronouns).

NOTE ON THE PRONOMINAL SIGNIFICATION OF THE INFLECTIONS OF VERBS.

(78). The last rule assumes a fact which the student will do well to bear in mind, namely, that the prefixes and affixes by which the different persons of a verb are formed are in reality nominative pronouns: the affixes serve for the preterite, the prefixes for the aorist, the tense itself being indeclinable: thus

^{قَتَلَ} expresses the mere act of “killing” in the preterite:

^{قَتَلَ} “he killed” (the *fethah* representing the pronoun *he*).

^{قَتَلَتْ} “she killed” (the *fethah* again is the pronoun and ^ت is the feminine termination, which in nouns assumes the form ^ة).

^{قَتَلْتُ} “I killed” (^{تُ} is the pronoun *I* in the preterite of verbs); and so on.

^{يَقْتُلُ} expresses the mere act of “killing” in the aorist:

^{يَقْتُلُ} “he kills” (^{يَ} is the pronoun *he* with the aorist).

^{تَقْتُلُ} “she kills,” etc. (^{تَ} is the pronoun *she* with the aorist), and so on.

DEMONSTRATIVE PRONOUNS.

(79). The Demonstrative pronoun is ^{ذَا} “that,” and is thus declined:

PLURAL.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
أُولَئِكَ or أَولَى	تَانِ	ذَانِ	ذِي	ذَا	Subjective
”	تَيْنِ	ذَيْنِ	”		{ Dependent and Objective

ذَا is seldom used by itself, and when it forms a compound the feminine singular assumes the form *ذِي* or *ذِي* at the end, and *ذَا* or *ذَا* at the beginning.

When *ذُو* signifies "possessor" (see p. 99), it is fully declined as follows:

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَوَاتَا	ذَوَا	ذَاتُ	ذُو	Subjective
ذَوَاتِ (أُولَتِ)	ذَوِي (أُولِي)	ذَوَتَى	ذَوَى	ذَاتِ	ذِي	Dependent
				ذَاتَ	ذَا	Objective

For the ordinary demonstrative denoting distant objects *ذَا* is compounded with the affixed pronouns *كَ*, *كَ*, *كَ*, *كَ* or *كُنْ* or *كُنْ*; as *ذَاكَ* "that."

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
أُولَئِكَ	أُولَئِكَ	ذَانِكَ	تَانِكَ	ذَاكَ		Subjective
		ذَيْنِكَ	تَيْنِكَ	تِيكَ	تَاكَ	{ Dependent and Objective

More usually the emphatic *لِ* is interposed, in which case the *ا* is written defectively in the singular, as *ذَلِكَ*; see p. 15 (3). In the dual the two liquids *لِ* and *لِ* coalesce into *لِ*: thus

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
أُولَئِكَ (أُولَئِكَ)	أُولَئِكَ	تَانِكَ	ذَانِكَ	ذَلِكَ	ذَلِكَ	Subjective
"	"	تَيْنِكَ	ذَيْنِكَ	"	"	{ Dependent and Objective

The ordinary demonstrative for near objects is formed by prefixing *هَ* "lo!" "here," to *ذَا*, the *ا* being generally

defectively written, as هَذَا “this,” which is declined as follows:

PLURAL.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
هَؤُلَاءِ	هَاتَانِ	هَذَانِ	هَذِهِ	هَذَا	Subjective
„	هَتَيْنِ	هَذَيْنِ	„	„	{ Dependent and Objective

For additional emphasis كَ may be added to the above, as هَذَاكَ “this here,” which is then declined:

PLURAL.	DUAL.		SINGULAR.		
	Common.	Fem.	Masc.	Fem.	Masc.
هَؤُلَاءِكَ	هَاتَانِكَ	هَذَانِكَ	هَذَانِكَ	هَذَاكَ	Subjective
„	هَتَيْنِكَ	هَذَيْنِكَ	„	„	{ Dependent and Objective

THE RELATIVE AND INTERROGATIVE PRONOUNS.

(80). The Relative pronoun is formed by prefixing لَ to the demonstrative with the addition of the article, and is thus declined:

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
الَّذِي	الَّذِينَ	الَّذِي	الَّذِي	الَّذِي	الَّذِي	Subjective
or اللّٰهُ	[الَّذِينَ]	الَّذِي	الَّذِي	الَّذِي	الَّذِي	{ Dependent and Objective

Other relatives are—مَنْ “who,” مَا “what.” مَنْ and مَا are also used as Interrogatives.

Note.—مَنْ and مَا are substantives, and are never used, like الَّذِي, as in a merely adjectival sense: *e.g.*

رَأَيْتُ مَنْ جَاءَ I saw who (*him who*) came.

رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ = I saw the man who came.

مَنْ “who?” is sometimes, though very rarely, declined :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَنَات	مَنُون	مَنَتَان	مَنَان	مَنَة	مَنُو Subjective
مَنَات	مَنِين	مَنَتَيْن	مَنِين	مَنَة	مَنِي Dependent
”	”	”	”	مَنَة	مَنَا Objective]

مَا is indeclinable.

[Note.—ذَا and its compounds are also indeclinable ; that is, they are not susceptible of inflexions for case-endings; the inflexions for number and gender not being considered by the Arabic grammarians as declension.]

أَيُّ (fem. أَيَّة) “who” is declined like a regular noun. A compound word may be formed with this and the relatives مَنِ and مَا, which will then have the sense of “-soever,” as أَيُّمَنْ “whosoever,” أَيُّمَا “whatsoever.” The first portion of this compound is declinable.

THE ARTICLE.

(81). The article اَلْ is indeclinable.

It is used with nouns to specify—

1. The individual; as اَلْقَادِي “the Cádi” (in question).
2. The species اَلْفَرَسُ “the horse” (as distinguished from the camel, etc.); اَلْإِنْسَانُ “mankind.”
3. To distinguish an individual *par excellence*; as اَلْمَدِينَةُ “El Medina,” the city (*i.e.* of the Prophet).
4. To make an epithet into a proper name or *sobriquet*; as اَلْحَارِثُ “Al Harith,” *lit.* “the ploughman.”
5. In certain proper names; as اَلْعَزِي “the (idol) Ashtoreth,” etc.

The use of the Relative pronouns and of the Article is treated of in detail in the Syntax.

THE NUMERALS.

(82). THE CARDINAL NUMBERS.

		MASCULINE.	FEMININE.	
1	١	{ أَحَدٌ وَاحِدٌ	{ إِحْدَى وَاحِدَةٌ	
2	٢	إِثْنَانِ	{ إِثْنَتَانِ إِثْنَتَانِ	This is declined as an ordinary dual noun.
3	٣	ثَلَاثَةٌ	ثَلَاثٌ	From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.
4	٤	أَرْبَعَةٌ	أَرْبَعٌ	
5	٥	خَمْسَةٌ	خَمْسٌ	From three to ten the numerals govern a broken plural of the noun numbered, which is put in the oblique case. If the noun have a plural of paucity, this is to be preferred, as
6	٦	سِتَّةٌ	سِتٌّ (سِتْدَسٌ سِتْدَتٌ) سِتٌّ	"3 slaves."
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانِيٌ (ثَمَانِيٌ)	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	
11	١١	أَحَدُ عَشْرٍ	إِحْدَى عَشْرَةٍ	The numerals compounded with ten are indeclinable, both taking <i>fethah</i> in all cases. The ten thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.
12	١٢	إِثْنَا عَشْرٍ	إِثْنَتَا عَشْرَةٍ	
13	١٣	ثَلَاثَةُ عَشْرٍ	ثَلَاثُ عَشْرَةٍ	
14	١٤	أَرْبَعَةُ عَشْرٍ	أَرْبَعُ عَشْرَةٍ	
15	١٥	خَمْسَةُ عَشْرٍ	خَمْسُ عَشْرَةٍ	

		MASCULINE.	FEMININE.	
16	١٦	سِتَّةَ عَشَرَ	سِتُّ عَشْرَةَ	<i>From 11 to 99 the numerals take an accusative case, and of the thing numbered.</i>
17	١٧	سَبْعَةَ عَشَرَ	سَبْعٌ عَشْرَةَ	
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَةٌ عَشْرَةَ	
19	١٩	تِسْعَةَ عَشَرَ	تِسْعٌ عَشْرَةَ	
20	٢٠	عِشْرُونَ	عِشْرُونَ	<i>عِشْرُونَ, etc., are common to both genders, and are declined like ordinary sound plurals, see (56) p. 107.</i>
21	٢١	أَحَدٌ وَعِشْرُونَ	أَحَدِي وَعِشْرُونَ	
22	٢٢	إِثْنَانِ وَعِشْرُونَ	إِثْنَانٍ وَعِشْرُونَ	
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ	
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعٌ وَعِشْرُونَ	<i>In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction <i>و</i> and, and both are declined.</i>
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسٌ وَعِشْرُونَ	
26	٢٦	سِتَّةٌ وَعِشْرُونَ	سِتُّ وَعِشْرُونَ	
27	٢٧	سَبْعَةٌ وَعِشْرُونَ	سَبْعٌ وَعِشْرُونَ	
28	٢٨	ثَمَانِيَةٌ وَعِشْرُونَ	ثَمَانٍ وَعِشْرُونَ	
29	٢٩	تِسْعَةٌ وَعِشْرُونَ	تِسْعٌ وَعِشْرُونَ	
30	٣٠	ثَلَاثُونَ		
40	٤٠	أَرْبَعُونَ		
50	٥٠	خَمْسُونَ		
60	٦٠	سِتُّونَ		
70	٧٠	سَبْعُونَ		
80	٨٠	ثَمَانُونَ		

MASCULINE.			
90	٩٠	تِسْعُونَ	
100	١٠٠	مِائَةٌ	The word مِائَةٌ "hundred" is common to both genders.
200	٢٠٠	مِائَتَانِ	From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةٌ رَجُلٍ "a hundred men."
300	٣٠٠	ثَلَاثَ مِائَةٍ	When the hundreds are compounded with units, they are put in the oblique case of the singular.
400	٤٠٠	أَرْبَعَ مِائَةٍ	[مِائَةٌ is pronounced as if written مِائَتَانِ m-ätun.]
500	٥٠٠	خَمْسَ مِائَةٍ	
600	٦٠٠	سِتَّ مِائَةٍ	
700	٧٠٠	سَبْعَ مِائَةٍ	
800	٨٠٠	ثَمَانِ مِائَةٍ	
900	٩٠٠	تِسْعَ مِائَةٍ	
1000	١٠٠٠	أَلْفٌ	أَلْفٌ "a thousand" is common to both genders.
2000	٢٠٠٠	أَلْفَانِ	
3000	٣٠٠٠	ثَلَاثَةَ أَلْفٍ	Thousands compounded with units follow the rules above given, i.e. they are treated as a thing numbered. Thus for 3000 to 10000 the broken plural أَلَفٍ is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفًا is used; and from 100000 upwards the oblique singular أَلْفٍ.
4000	٤٠٠٠	أَرْبَعَةَ أَلْفٍ	
5000	٥٠٠٠	خَمْسَةَ أَلْفٍ	
6000	٦٠٠٠	سِتَّةَ أَلْفٍ	
7000	٧٠٠٠	سَبْعَةَ أَلْفٍ	
8000	٨٠٠٠	ثَمَانِيَةَ أَلْفٍ	
9000	٩٠٠٠	تِسْعَةَ أَلْفٍ	

MASCULINE.			
10000	١....	عَشْرَةُ آلَافٍ	
11000	١'...	أَحَدُ عَشَرَ آلَافًا	
12000	١٢...	اثْنَا عَشَرَ آلَافًا	
13000	١٣...	ثَلَاثَةَ عَشَرَ آلَافًا	
100000	١.....	مِائَةُ أَلْفٍ	
200000	٢.....	مِائَتَا أَلْفٍ	
300000	٣.....	ثَلَاثُمِائَةِ أَلْفٍ	In these cases the hundred and unit are written as one word.
400000	٤.....	أَرْبَعُمِائَةِ أَلْفٍ	
1000000	١.....	أَلْفُ أَلْفٍ	
2000000	٢.....	أَلْفَا أَلْفٍ	
3000000	٣.....	ثَلَاثَةُ أَلْفِ أَلْفٍ	

ORDINAL NUMBERS.

(83). The ordinal numbers for the units (except the first) are formed on the measure of the agent, masc. فَاعِلٌ, fem. فَاعِلَةٌ; the tens, hundreds and thousands do not differ from the cardinal numbers.

MASCULINE.	FEMININE.	
أَوَّلٌ	أَوَّلَى	1st
ثَانٍ	ثَانِيَةٌ	2nd
ثَالِثٌ	ثَالِثَةٌ	3rd

MASCULINE.	FEMININE.	
رَابِعٌ	رَابِعَةٌ	4th
خَامِسٌ	خَامِسَةٌ	5th
سَادِسٌ	سَادِسَةٌ	6th
سَابِعٌ	سَابِعَةٌ	7th
ثَامِنٌ	ثَامِنَةٌ	8th
تَاسِعٌ	تَاسِعَةٌ	9th
عَاشِرٌ	عَاشِرَةٌ	10th
حَادِي عَشَرَ	حَادِيَّةُ عَشْرَةٍ	11th
ثَانِي عَشَرَ	ثَانِيَّةُ عَشْرَةٍ	12th
ثَالِثَ عَشَرَ	ثَالِثَةُ عَشْرَةٍ	13th
etc.		
عِشْرُونَ		20th
حَادٍ وَعِشْرُونَ	حَادِيَّةٌ وَعِشْرُونَ	21st
ثَانٍ وَعِشْرُونَ	ثَانِيَّةٌ وَعِشْرُونَ	22nd
ثَالِثٌ وَعِشْرُونَ	ثَالِثَةٌ وَعِشْرُونَ	23rd
etc.		
تِسْعُونَ		90th
حَادٍ وَتِسْعُونَ	حَادِيَّةٌ وَتِسْعُونَ	91st
etc.		

(84). OTHER CLASSES OF NUMERALS.

1. The adverbial numerals are formed as follows :

مَرَّةً, نَوْبَةً once (*lit.* one time, one turn, etc.).

مَرَّةً ثَانِيَةً or ثَانِي مَرَّةً twice.

مَرَّةً ثَالِثَةً or ثَالِث مَرَّةً thrice.

And so on.

We may also use the objective case of the noun of unity, thus :

ضَرَبَهُ ضَرْبَةً, ضَرَبْنِي ضَرْبَةً he struck him once, twice, etc.

2. The distributive numerals are—

أَحَادٍ or مَوْحِدٍ one by one.

ثَنَائِيَّ or ثَنَائِيَّ or ثَنَائِيَّ two by two.

ثَلَاثٍ or ثَلَاثٍ three by three.

رَبَاعٍ or رَبَاعٍ four by four.

And so on.

These are imperfectly declined.

3. The multiplicative numerals are :

مُتَوَحِّدٍ single.

ثَلَاثِيَّ triple, threefold.

مُتَوَشِّعٍ double, twofold.

رَبَاعِيَّ quadruple, fourfold, square.

And so on.

4. The adjectival numerals are :

ثَنَائِيَّ dual, consisting of two.

رَبَاعِيَّ quadruple, consisting of

ثَلَاثِيَّ treble, consisting of three.

four.

And so on.

5. Fractions are :

نِصْفٌ half.
 ثُلُثٌ or ثُلُثٌ or ثُلُثٌ a third.
 رُبْعٌ , رُبْعٌ , رُبْعٌ a fourth.
 etc. to
 عَشْرٌ , عَشْرٌ , عَشْرٌ a tenth. } The plural of these
 fractions is of the
 form أَفْعَالٌ

The fractions above a tenth are expressed by the use of the words أَجْزَاءُ مِنْ "parts of," جُزْءٌ "part," as

ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْأً 3 parts of 40 parts, $\frac{3}{40}$ th.

6. The recurring numerals are :

ثُلَاثًا الثُلَاثُ every third.

رَبْعًا الرَّبْعُ every fourth.

7. Approximate numbers are expressed as follows : بَعْضٌ "a few," used with the units from 3 to 9, as—

غَلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ فِي بَعْضِ سِنِينَ

"The Greeks are conquered in the nearer parts of the earth, but they shall conquer after being conquered in a few years."—Kor. xxx. 1.

نَيْفٌ "a few more," used with the tens, hundreds and thousands, as : عَشْرَةً وَنَيْفٌ "upwards of ten."

Sometimes the words أَوْ يَزِيدُونَ "or they exceed" are used in imitation of the passage of the Korān.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

"And we sent him to a hundred thousand or more."—Kor. xxxvii. 147.

Similarly el-Behá Zoheir has—

وَلَشَمْتُهُ فِي خَدِّهِ فَعَدَدْتُ أَلْفًا أَوْ يَنْجِزُ

“I kissed him on his cheek, and counted a thousand kisses or *thereabouts*.”

مَا يَزِيدُ عَلَى “about,” مَا يَزِيدُ عَلَى “what exceeds,” and similar expressions, followed by the number, are also used in this sense.

PARTICLES.

(85). Under the head Particle the Arabs include Prepositions, Conjunctions, Adverbs, and Interjections.

PREPOSITIONS.

(86). The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

- ب in, by, with, etc. This, when joined with the affixed pronouns بِ، بِمَ، بِكُمْ, changes their *dhammah* into —, see
ت by (a particle of swearing).
و by (ditto).
ل to (with pronouns this is pointed with *fethah*).
ك like.

The separable prepositions are :

إِلَى to.	فِي in.
حَتَّى until.	لَدَى, لَدُنْ with, by.
عَلَى upon, against.	مِنْ from.
عَنْ from.	مُذَّ or مُنْذُ since.

There are many others which are commonly regarded as prepositions, but which are really nouns, as عِنْدَ “with,”

فَوْقَ "above," وَسَطَ "in the midst," etc. These are not properly reckoned as particles.

All prepositions take the following nouns in the dependent case.

CONJUNCTIONS.

(87). The conjunctions are also either inseparable or separable.

The inseparable conjunctions are :

وَ and.

فَ and so (as a consequence of what has gone before).

The principal separable conjunctions are :

إِذَا when.

إِذَا when.

أَمَّا as for. The thing predicated of the noun preceded by this particle takes فَ ; as

أَمَّا زَيْدٌ فَانْطَلَقَ
"As for Zeid he went away."

أَنَّ that (*ut*).

أَنَّ that (*quod*).

إِنْ if.

إِلَّا except (if not).

أَوْ or.

ثُمَّ then.

لِكَيْ in order that.

كَيْلَا in order not.

لَكِنَّ } but.

لَمَّا when.

لَوْ if.

مَا so long as.

ADVERBS.

(88). The Adverbs are also either inseparable, namely :

أَ interrogative.

سَوْفَ or سَ expresses future time.

لَ certainly.

Or separable, of which the most common are :

نَعَمْ or بَلَى, أَيْ : أَجَبَ	قَطُّ ever, never.
إِذَا, then, in that case.	فَطَّ only (and that is all).
أَلَا } أَلَا } won't . . . ?	قَدْ already.
أَلَا }	كَأ certainly not.
إِنَّ verily.	لَا no, not.
أَتَمَّا only.	لَمْ not. لَمَّا not yet.
أَمْ whether, or (alternative of أَ)	لَنْ never, not at all.
أَنَّى how?	مَا not.
أَيْنَ where?	مَتَى when?
بَلْ nay, rather.	هَلْ whether (interrogative).
	هُنَا here.
	هُنَاكَ, هُنَاكَ there.

Such adverbs as بَعْدُ “afterwards,” قَبْلُ “before,” which are merely nouns in an adverbial case; and indefinite nouns in the adverbial accusative, as أَبَدًا “ever,” are not included in this list, since they are not, strictly speaking, particles.

INTERJECTIONS.

(89). The principal interjections are :

أَهْ! وَآهْ! آهْ! آهْ! آهْ! alas!
أَيَّاهُ! أَيَّاهُ! أَيَّاهُ! oh! ho! etc., etc.

A great many other words are used as interjections, but are in reality verbs or nouns, and are therefore not included amongst the particles.

All particles are indeclinable, and as such need not be

discussed in the *Accidence*, which treats of the inflexion of words. They are all fully described, with their influence on other words, in the *Syntax*.

IMITATIVE SOUNDS.

Note.—Imitative sounds are indeclinable, and they neither govern a following word, nor are governed by any preceding one; such are

جِي جِي *Ji ji*. Used in calling camels to drink.

حَا حَا *Há há*. „ sheep „

عَا عَا *‘A ‘á*. „ goats „

غَاكِي *Gháki*. Imitating the cawing of a crow.

طَاكِي *Táki*. „ sound of a blow.

طَاك *Tak*. „ „ stone falling.

PART II.—SYNTAX.

SECTION I.—THE VERB AND THE NOUN.

THE TENSES OF VERBS.

There are three tenses in Arabic—the Preterite, the Aorist, and the Imperative.

I. THE PRETERITE.

(90). The Preterite denotes a completed act, but the time at which it took place is left indeterminate, unless defined by the context or by some particle.

Thus the act may be completed only at the moment when the speaker is describing it, as

فَلِلَّهِ يَوْمَ أَنْتَ فِيهِ مُسْلِمٌ وَهَبْتَ لَهُ جِرْمَ الزُّمَانِ الَّذِي خَلَا

“God bless the day on which thou art saved. I *pardon* for its sake all the crimes of time gone by.”

Or the effect may still remain, as

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

“He only shall repair the Mosques of God who *believes* in God.”—
Kor. ix. 18.

So an Arab author, in citing a verse of poetry, employs the expression, كَمَا قَالَ الشَّاعِرُ “as the poet *says*.”

Or it may express a foregone conclusion, such as na-

turally occurs in hypothetical or conditional sentences, as
 اِنْ قُمْتَ قُمْتُ "if you rise, I will rise."

Here the idea expressed seems to be: "if this supposition be granted, namely, *you have risen*, then you may consider this, too, as granted, namely, that *I have risen*."

A similar idea seems to influence the English colloquial idiom, "if you do that, you are lost," or "are a dead man;" where "you are lost," "are a dead man," are apparent preterites.

From this use of the preterite results another very common use in Arabic, namely, in precative sentences, as اَدَامَ اللهُ بَقَاءَكُمْ "may God perpetuate your existence!"

And with لَا "not," in averting anything undesirable, or in cursing, as لَا بَارَكَ اللهُ فِيكَ "may God not bless you!"¹

(91). The preterite of the verb كَانَ with the preterite of another verb is equivalent to the pluperfect, as كَانَ زَيْدٌ قَامَ "Zeid had stood up."

But the pluperfect is more usually expressed by the preterite preceded by the particle قَدْ, with or without the conjunction وَ.

The particle قَدْ restricts the preterite to a time actually past, as قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي "Prophets have come to you before me."

We use the pluperfect, designating the action that had taken place before the occurrence of the event which we

¹ There is a well-known Arabic jest about a Budawī, who, on being asked by one of the Caliphs whether a sheep which he was carrying was for sale, replied curtly لَا "no." The Caliph reproved him for his want of politeness, and told him that he should always add بَارَكَ اللهُ فِيكَ "God bless you!"—whereupon the Arab replied as above, لَا بَارَكَ اللهُ فِيكَ.

are describing; the Arabs, on the contrary, prefer to mention the circumstance or condition resulting from such previous action.

II. THE AORIST.

(92). The Aorist denotes an act not yet completed. Like the preterite, it is somewhat indeterminate in respect of time, until defined by the context or by particles.

THE MOODS OF VERBS.

The aorist is susceptible of certain inflexions¹ to express the various moods.

THE INDICATIVE MOOD.

In the direct or indicative mood, the aorist ends in ـ ; it is used in all direct narration.

CHANGE OF THE VOWEL IN THE AORIST.

SUBJUNCTIVE MOOD.

(93). The aorist of a verb changes its final vowel ـ into ـِ , to express the subjunctive mood.

This change takes place when the verb is preceded by any one of the following particles:

1. أَنَّ “that” (Latin *ut*), $\text{أُرِيدُ أَنْ أَزُورَكَ}$ “I wish that I may visit you.”

2. لَنْ (= لَا أَنْ) “it will not happen that” = “certainly not,” as $\text{لَنْ يَجُودَ الْبَخِيلُ}$ “the miser will certainly not be liberal.”

3. إِنْ أَنْ (= إِذَا أَنْ) “then,” in that case, in answer to the

¹ Two of these inflexions, the ـِ and ـُ , are identical with the subjective and objective cases of nouns, and the Arab grammarians give the same name to both. The remaining case, the dependent, has the apocopated form of the aorist for its parallel in the verbs.

question “what if?” *إِذَنْ تَدْخُلَ الْجَنَّةَ* “then thou shalt enter Paradise,” in answer to the question *إِنْ آمَنْتُ بِاللَّهِ* “what if I believe in God?”

From this it will be seen that the particle *أَنَّ*, expressed or understood, is the real instrument in forming the subjunctive mood, and changing the *ل* of the aorist into *لَ*.

The ellipse of *أَنَّ*, especially, takes place after the particles *لَ* “to, that,” *كَيْ* “in order,” *لِكَيْ* “in order to,” *حَتَّى* “until;” and after the conjunctions *وَ* and *فَ*, as

لِيَغْفِرَ لَكَ اللَّهُ “That God may pardon thee.”

جِئْتُ كَيْ أَزُورَكَ } “I came in order that I may visit
جِئْتُ لِكَيْ أَزُورَكَ } you” (for *كَيْ أَنْ* or *لِكَيْ أَنْ*).

إِضْرِبِ اللِّصَّ حَتَّى يَتُوبَ “Beat the thief till he repent”
 (for *حَتَّى أَنْ*).

أَرْضَى بِالْفِرَارِ وَأَسْلَمَ “I am content to flee and save myself.”

هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبُ اللَّبَنَ “Do you eat fish and drink milk
 (at the same time)?”

لَا تُؤَاخِذْنِي فَاهْلِكْ “Do not punish me so that I perish.”

هَلْ زَيْدٌ فِي الدَّارِ فَأَهْضِيَ إِلَيْهِ “Is Zeid at home, so that I may go to him?”

أَنَّ is also understood with the ellipse of some other word after *أَوْ*, as *لَا تَسْتَسِيلُنِ الصَّعْبَ أَوْ ادْرِكِ الْمُنَى* “I will brave hardships, or meet my fate,” where *أَوْ ادْرِكِ الْمُنَى* is equivalent to *إِلَى أَنْ ادْرِكِ الْمُنَى* “till that I meet my death;”

كَسَرْتُ كُحُوبَهَا أَوْ تَسْتَقِيمًا “I will break its joints (a cane spear) or it shall come straight,” i.e. ^{لَا} ^{إِلَّا} ^{أَنْ} ^{تَسْتَقِيمَ} “unless that it come straight.”

After the affirmative particle لَ in such expressions, as مَا كَانَ اللَّهُ لِيُعَذِّبَ الصَّالِحِينَ “God will not torment the righteous.”

The suppression of أَنْ with the aorist in *fethah*, except in the instances given above, is rare, although it does sometimes occur, as

مَرَهُ بِحَفْرَةٍ “Tell him (to) dig it.”

خُذِ اللَّصَّ قَبْلَ أَنْ يَأْخُذَكَ “Catch the thief before he catch you.”

The conjunction أَنْ with the subjunctive mood must occasionally be translated as a negative, “in order not.”

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

“Those who believe in God and the last day will not ask permission of thee *that they should not* engage in the holy war with their property and persons.”

N.B.—The change of the final vowel of the aorist to *fethah* always implies a subjunctive or subordinate condition.

THE APOCOPATION OF THE FINAL VOWEL OF THE AORIST.

(94). The aorist of the verb is the only part of speech which can lose its final vowel altogether.

The apocopation may take place in either one or two verbs.

The cases in which one verb loses its final syllable are the following :

1. After لَمْ "not," and لَمْ "not yet," which always give a *past* negative sense to the aorist, as

لَمْ يَنْصُبْ "He did not stand."

جَاءَ وَلَمْ يَطْلُعِ الشَّمْسُ "He came, and the dawn had not yet appeared."

2. After the particle لَ used in an imperative sense, as
لِيَضْرِبَ زَيْدٌ "let Zeid strike."

[*Note.*—This is the regular form of imperative for all except the second person. When preceded by فَ, لَ loses its vowel, as فَلْيَضْرِبْ "so let him strike."]

3. After لَا prohibitive, as لَا تَضْرِبْ "do not strike."

PARTICLES WHICH APOCOPATE THE AORIST OF TWO VERBS.

(95). There are thirteen particles which apocopate the aorist of *two* verbs:

إِنْ "If."

إِنْ تَكْسَلْ تَحْسُرْ "If you are lazy, you will come to want."

إِذَا "Whenever that."

وَإِنَّكَ إِذَا تَأْتَيْتَ مَا أَمَرْتُ بِهِ تَلْفِ مِنْ إِيَادِ تَأْمُرَاتِي

"And thou, whenever thou shalt come to what thou commandest
Thou wilt find him whom thou commandest coming (to thee)."

مَنْ "Whosoever."

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ "Whosoever does evil, shall be recompensed therewith."

¹ The *hemzet el-wasl*, with which the article commences, requires a vowel to precede it, in order that it may be pronounced; the *subūn* of the apocopated aorist *يَطْلُعُ* is therefore changed into *kesrah* — (see p. 13).

Whatsoever.” مَا and مَا

“Whatsoever good ye do, God knoweth . مَا تَفْعَلُوا بِالْخَيْرِ يَعْلَمُهُ اللَّهُ

“Whatsoever thou seekest, thou shalt find. مَا تَطْلُبُ تَجِدُ

“Whichever.” أَي

“By whichever ye call on Him, for to Him أَيَّ مَا تَدْعُوا لَهُ الْأَسْمَاءُ belong the most excellent names.”

“Whenever.” مَتَى and أَيَّانَ

“When I put off my turban, ye will know me.” مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي

“Whenever the wind sways it, it descends.” فَاَيَّانَ مَا تَعْدِلُ بِهِ الرِّيحُ يَنْزِلُ

“Whenever” (poetical). إِذَا

“Whenever poverty assails you, have patience.” وَإِذَا يُصِيبَكَ خُصَاصَةٌ فَتَجَمَّلْ

[In both the above examples تَجَمَّلْ and يَنْزِلُ are for تَجَمَّلُ and يَنْزِلُ for the sake of the rhyme.]

“Wherever.” أَيْنَ and حَيْثُمَا

“Wherever ye are, death will reach you.” أَيْنَمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ

“Where you sit, I will sit.” أَيْنَ تَجْلِسُ أَجْلِسُ

“Where you go, God will grant you success.” حَيْثُمَا تَذْهَبُ يَقْدِرُ لَكَ اللَّهُ نَجَاحًا

“However.” كَيْفَمَا

“However you turn, you encounter good luck.” كَيْنَمَا تَتَوَجَّهَ تَصَادِفُ خَيْرًا

إِذَا and إِنَّ are true particles, the remaining eleven are really nouns implying a condition or hypothesis; they are all undeclined, except أَتَى, which makes أَتَى, أَيَا, أَيَّ.

حَيْثُ and إِذْ do not apocopate the aorist unless joined with مَا = "soever."

مَهْمَا, مَا and مَنِ are never joined with مَا; the rest may be either joined with مَا or not.

Note.—مَا after an indefinite noun is equivalent to the English "a certain," or "any whatever," as

رَجُلٌ مَا خَرَجَ يَوْمًا مِنَ الْيَوْمِ "A certain man went out one day."
مَا رَأَيْتُ رَجُلًا مَا "I did not see any man whatever."

The *n* of the *tenwīn* in this case always coalesces with the *n* of مَا, which is then doubled; thus رَجُلٌ مَا pronounced *rajulu mmā*.

In a conditional sentence, when the aorist of the second clause is not introduced by one of the conjunctions وَ or فَ, its last syllable is apocopated, as

زُرْنِي أَكْرَمَكَ "Visit me—I will honour you."

THE ENERGETIC AND JUSSIVE MOOD.

(96). The syllables يَنْ and نَنْ added to the aorist or imperative give greater force to the expression, and the second is stronger than the first. They are used in affirmation, interrogation, command, or prohibition. The affirmative جَنْ is also generally prefixed in forming these moods, especially in the jussive, to give still greater emphasis: as

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّينَكَ قِبْلَةً تَرْضَاهَا

“We see the turning about of thy face in the heavens; but we will surely cause thee to turn to a point of adoration which shall please thee.”—Kor. ii. 139.

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O my children, God has chosen the religion for you, so do not, pray, die except ye are Muslims.”—Kor. ii. 126.

اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

“Go down from it both together; and if there shall come to you guidance from me,” etc.—Kor. ii. 36.

لَتَرُونَ الْجَحِيمَ ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Ye shall surely see hell; yes, ye surely shall see it with the eye of certainty; then shall ye surely be asked concerning your luxurious life.”

III.—THE IMPERATIVE.

(97). The Imperative is used in precisely the same manner as in other languages. We have already seen (p. 30) that it exists only in the second person, and that for the other persons the apocopated form of the aorist with the affirmative *لَ* prefixed is employed.

The prohibitive is obtained in the same manner, by apocopating the aorist for all persons and prefixing *لَا*.

THE CASES OF NOUNS.

(98). In Arabic short vowels are used as terminations to express the different cases.

is nominative, direct or subjective.

is genitive, oblique or dependent.

is accusative, conditional, or objective.

In nouns these are doubled¹ to express further the *indefinite* nature of the thing (see p. 7).

When so doubled, they are pronounced with an *n* sound called *تنوين* (see (4) p. 6).

[In verbs only ^ا and ^و are used, and the *aorist* is the only *tense* capable of being modified by them.]

THE SUBJECTIVE CASE.

(99). The following require the subjective or nominative case:

The agent or subject of a verb: *ضَرَبَ زَيْدٌ* "Zeid struck."

The nominative or subject of a passive verb; as *ضُرِبَ زَيْدٌ* "Zeid was struck."

Both the subject and predicate of a simple sentence in which the simple copula "*is*" is either omitted, or expressed by *هُوَ*; as

زَيْدٌ قَائِمٌ "Zeid is standing."

الْعِلْمُ نَافِعٌ "Knowledge is useful."

اللَّهُ هُوَ الْحَيُّ "God is the living one."

THE AGENT AND THE VERB.

(100). The agent is put in the subjective case.

The agent follows the verb, and the object of the action follows the agent; as *ضَرَبَ زَيْدٌ عَمْرًا* "Zeid struck 'Amr.'" This order must be invariably observed in the following cases:

1. When, from the noun being unable to exhibit the case-endings (see p. 100), an ambiguity would otherwise arise; as *ضَرَبَ الْفَتَى يَحْيَى* "the youth struck John."

2. When the agent is a pronoun inseparable from the verb; as ضَرَبْتَ زَيْدًا “thou didst strike Zeid.”

3. When the object of the action is separated from the agent and verb by the word إِلَّا “except,” as مَا ضَرَبَ زَيْدٌ إِلَّا عَمْرًا “Zeid struck no one but ‘Amr” (*lit.* “Zeid struck not—save ‘Amr”).

The agent is either (1) expressed separately, as قَامَ زَيْدٌ “Zeid stood;” or (2) inseparable from the verb, as ضَرَبْتَ “thou didst strike,” where the pronominal affix ت is regarded as the agent; or (3) expressed, but separated altogether from the verb, as مَا ضَرَبَ إِلَّا أَنْتَ “none struck but thee.” The agent cannot be suppressed, though the verb may; *e.g.* in answer to the question مَنْ قَامَ “who stood?” you may reply, زَيْدٌ “Zeid.”

But the agent immediately follows the object and verb when the object is an affixed pronoun and the agent an expressed noun or separate pronoun, as

ضَرَبَنِي زَيْدٌ “Zeid struck me.”

مَا ضَرَبَ زَيْدًا إِلَّا أَنَا “No one struck Zeid but I.”

Similarly, when the agent has an affixed pronoun referring to the subject, as ضَرَبَ زَيْدًا غُلَامُهُ “Zeid’s slave struck him” (*lit.* “his slave struck Zeid” = غُلَامٌ ضَرَبَ زَيْدًا), in such a case we must not say ضَرَبَ غُلَامُهُ زَيْدًا, because it is not admissible to make the pronoun refer to a noun not yet expressed: in other words, the relative cannot precede its antecedent.

When the agent is separated from the verb by the word إِلَّا, the object immediately follows the verb, as in the above example, مَا ضَرَبَ زَيْدًا إِلَّا أَنَا.

If none of the above-mentioned rules apply, you

may either put the agent last or not, as ^{ضَرَبَ} ^{عَمْرًا} ^{زَيْدٌ} or ^{ضَرَبَ} ^{زَيْدٌ} ^{عَمْرًا} "Zeid struck 'Amr."

When the action is restricted by the particles ^{إِنَّمَا} or ^{إِلَّا} to the object, the usual order is preserved, as

^{ضَرَبَ} ^{زَيْدٌ} ^{عَمْرًا} ^{إِنَّمَا} "It is only 'Amr whom Zeid has struck."

^{ضَرَبَ} ^{زَيْدٌ} ^{إِلَّا} ^{عَمْرًا} "Zeid has not struck any one but 'Amr."

But if the action of the verb is restricted to the subject or agent, the object precedes, as

^{ضَرَبَ} ^{عَمْرًا} ^{زَيْدٌ} ^{إِنَّمَا} "It is only Zeid who has struck 'Amr."

^{ضَرَبَ} ^{عَمْرًا} ^{إِلَّا} ^{زَيْدٌ} "No one has struck 'Amr but Zeid."

[As there would not be any ambiguity in the case of ^{إِلَّا}, this rule is not always strictly observed; but in the case of ^{إِنَّمَا} it must never be deviated from.]

CONCORD OF THE VERB AND THE AGENT.

(101). The agent is always in the subjective case, and is properly placed after the verb.

When the agent is, grammatically speaking, masculine, of no matter what number, the verb is put in the masculine singular, as

^{قَامَ} ^{زَيْدٌ} "Zeid stood."

^{قَامَ} ^{الزَّيْدَانِ} "The two Zeids stood."

^{قَامَ} ^{الزَّيْدُونَ} "The Zeids stood."

^{يَقُومُ} ^{زَيْدٌ} "Zeid stands."

^{يَقُومُ} ^{الزَّيْدَانِ} "The two Zeids stand."

^{يَقُومُ} ^{الزَّيْدُونَ} "The Zeids stand."

With a feminine agent the verb is put in the feminine singular in the following cases:

1. If the agent be really feminine, no matter of what number, and follow the verb, as

قَامَتِ هِنْدُ "Hind stood."
 قَامَتِ الْهِنْدَانُ "The two Hinds stood."
 قَامَتِ الْهِنْدَاتُ "The Hinds stood."

2. If the agent precede the verb, as طَلَعَتِ الشَّمْسُ "the sun (it) rose."

The verb may either be put in the feminine or masculine singular in the following cases:

1. If the agent be not really feminine, but only feminine from a grammatical point of view, as

طَلَعَتِ الشَّمْسُ } "The sun rose."
 طَلَعَ الشَّمْسُ }

2. If the agent be a broken plural, as

قَامَ الْهِنْدُوكُ } "The Hindús stood."
 قَامَتِ الْهِنْدُوكُ }

3. If the agent be a collective noun or the name of a species, as

أَوْقَتِ الشَّجَرُ } "The trees put forth leaves."
 أَوْقَتِ الشَّجَرُ }

4. Even when the agent is really feminine, provided a word intervenes between it and the verb, as

قَامَ الْيَوْمَ هِنْدُ } "Hind stood to-day."
 قَامَتِ الْيَوْمَ هِنْدُ }

When the intervening word is ^{إِلَّا} ^{رَأَى}, the verb is more elegantly put in the masculine, as مَا قَامَ إِلَّا هِنْدٌ “there rose not save Hind.”

The names of Arab tribes, when expressed and immediately following the verb, generally put it in the feminine; they are in fact employed like broken plurals.

As is also the case in the broken plural, when a second verb occurs referring to the same agent, such verb agrees with it logically in gender, number, and person, as أَجْنَمَعَتِ الرِّجَالُ فَقَالُوا “the men assembled and (they) said,” the broken plural requiring the grammatical construction with the feminine singular; but in the second verb قَالُوا, which refers to the same agent, the logical agreement is preserved.

A regular feminine plural, or a broken plural, may sometimes, though rarely, take a feminine singular of the verb which follows it, even in the second person, as in the following verse:

رِسَالَةً صَبَّ لَا يُفِيقُ مِنَ السُّكْرِ	أَلَا يَا حَمَامَاتِ الْأَرَاكِ تَحْمِلِينَ
بَعِيدٍ مِنَ الْأَوْطَانِ فِي بَلَدٍ وَعَرٍ	وَقُولِي ضَرَارُ فِي الْقَيْدِ مَكْبَلٍ
فَقُولِي كَذَلِكَ الدَّهْرُ عَسْرٌ عَلَى يَسْرِ	حَمَائِمَ تَجِدُ إِنْ رَأَيْتِ خِيَامَنَا

“Oh! doves of the Arak tree, carry the message of a lover who recovers not from his intoxication.

Say, Dharár is in chains, fettered; far from his country in a rugged land. Oh! doves of Nejd, if ye see our tents, then say: Such is fortune—difficulty succeeding ease.”

The reason for using the verb, either in the feminine or masculine singular, with a feminine agent, seems to be that when we are conscious that we are speaking of a female, we say decidedly, “*she* rose,” namely, Hind; but

when we are speaking of anything which is not necessarily present to our mind as feminine, we begin by a vague affirmation of the action having taken place, "he, she, or it rose," and having done so, we proceed to define it further by naming the agent. It is clear that in speaking of a woman we more often have the feminine idea in our mind, but that in the case of a merely grammatical feminine, the gender may come as an afterthought; hence we say,

$$\left. \begin{array}{l} \text{طَلَعَ الشَّمْسُ} \\ \text{طَلَعَتِ الشَّمْسُ} \end{array} \right\} \text{ "The sun rose."}$$

Another reason for this arrangement of the agent after the verbs, and for the apparently arbitrary manner in which the verb is made either to agree with it or not, is that the verb is regarded as complete in itself, the pronominal affix or suffix, if any, being considered as the real nominative to it, while the verb itself remains unchangeable, as قَامَ زَيْدٌ "he rose (I mean) Zeid;" see p. 154 (78). Here the pronoun understood in قَامَ is the real agent or nominative, while the word "Zeid" is only a further definition of the same; so too قَامَتِ حَيْدٌ "she rose (I mean) Hind," where the pronoun كَت is the real agent, and "Hind" the further definition of it. If, on the contrary, as in the sentence $\text{الْشَّمْسُ طَلَعَتْ}$, we *begin* by mentioning the noun, its gender is present to our mind when we come to the verb, by which we predicate something concerning it.

A collective noun, such as قَوْمٌ "a tribe," or a noun expressing an entire species, as شَمٌ "sheep," طَيْرٌ "birds," frequently takes the verb in the feminine singular, and occasionally even in the feminine plural, as

$\text{قَالَتِ بَنُو إِسْرَآئِيلَ}$ "The children of Israel said."

إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ

“I see myself carrying bread upon my head, from which the birds are eating.”

وَلَا لَيْلٌ أَجَنُّ وَلَا نَهَارٌ وَلَا خَيْلٌ حَمَلُنْ وَلَا رُكَّابٌ

“Nor can night o’ershadow them nor day (protect them);—nor can their horses or riding camels bear them away!”

The names of Arab tribes are ordinarily feminine; but as they are collective nouns, they take any following verb in the masculine plural, as

وَتَمْلِكُ أَنْفُسَ الثَّقَلَيْنِ طَرًّا فَكَيْفَ تَحُوزُ أَنْفُسَهَا كِلَابٌ
وَمَا تَرْكُوكَ مَعْصِيَةً وَلَكِنْ يَعَافُ الْيَوْمَ وَالْمَوْتَ الشَّرَابُ

“Thou art master of both men and genii; how, then, can the tribe of Kiláb hope to remain mistress of itself? They have not revolted from thee criminally, but as a well is neglected when it affords the drink of death.”

THE SUBJECT OF A PASSIVE VERB.

(102). The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

It is always in the nominative.

It is either an expressed noun, as ضَرِبَ زَيْدٌ “Zeid was struck,” or an affixed pronoun, as ضَرِبْتَ “thou wast struck,” or a pronoun separated from the verb by some intervening word, as مَا ضَرِبَ إِلَّا أَنْتَ “none was struck but thyself.”

The passive state or condition may be expressed by a noun, especially a verbal noun, in which case the subject will be in the dependent case, according to the rules for the construct state of nouns, as عَجِبْتُ مِنْ أَكْلِ التَّمْرِ “I wonder at the dates being eaten.” If the noun be, however, a past passive participle, the subject will be in the sub-

jective case, as with a verb, as *زَيْدٌ مَضْرُوبٌ غُلَامُهُ* "Zeid's slave (Zeid, his slave) (is) beaten."

If the transitive verb have more than one object, as *أَعْطَى زَيْدًا دِرْهَمًا* "he gave Zeid a dirhem," the first of such objects becomes the subject of the passive verb, and the other remains in the objective case, as *أُعْطِيَ زَيْدٌ دِرْهَمًا* "Zeid was given a dirhem."

In the Korān the expression *الَّذِينَ أُوتُوا الْكِتَابَ* "who have received the scripture," is of frequent occurrence, and is explained by the rule above given. *آتَى* being the 4th conj. of *أَتَى* "he came," is used transitively with two accusatives, thus: *آتَاهُمُ الْكِتَابَ* "he brought them the scripture," and in the passive the first object, *هُمْ*, becomes the subject, the second still retaining its objective function.

The following may serve as the subject of a passive verb :

- 1. A noun governed by a preposition (when the verb governs by means of that preposition), as *مَرَّ بِزَيْدٍ* "Zeid was passed by," where "by Zeid" is regarded as the subject of *مَرَّ*.

2. (a) An undefined noun if used as a proper name;
(β) a noun used adverbially, provided it is restricted in meaning by some following adjective; in either case the noun must be declinable, as

(a) *صَامَ رَمَضَانَ* "He fasted Ramadhān."

صِيَمَ رَمَضَانٌ "The fast of Ramadhān was kept."

(β) *سَارَ سَيْرًا* "He marched a march."

Here we may say in the passive, *سِيرَ سَيْرٌ حَسَنٌ* "a good march was marched," but we cannot say simply *سِيرَ سَيْرٌ*

“a march was marched,” without the qualifying adjective. So too we say, جَلَسَ لَدَى زَيْدٍ “he sat by Zeid,” and سَبَّحَ سُبْحَانَ اللَّهِ “he recited the formula ‘glory to God.’” But we cannot say جُلِسَ لَدَى زَيْدٍ “Zeid was sat by,” or صُبِّحَ سُبْحَانَ اللَّهِ, because neither لَدَى nor سُبْحَانَ are declinable.

The following examples will illustrate the foregoing remarks :

ACTIVE.	PASSIVE.
آتَى اللَّهُ بَنِي إِسْرَآئِيلَ كِتَابًا	أُوتُوا بَنُو إِسْرَآئِيلَ كِتَابًا
“God gave a Scripture to the Children of Israel.”	“The Children of Israel were given a Scripture.”
أَعْطَى زَيْدًا دِرْهَمًا	أُعْطِيَ زَيْدٌ دِرْهَمًا
“He gave Zeid a drachma.”	“Zeid was given a drachma.”
أَمَرَ زَيْدًا بِقَتْلِ عَمْرٍو	أُمِرَ زَيْدٌ بِقَتْلِ عَمْرٍو
“I ordered Zeid to kill ‘Amr.’”	“Zeid was ordered to kill ‘Amr.’”
سَارَ بِزَيْدٍ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ	سِيرَ بِزَيْدٍ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ
“He escorted Zeid from Bagdad to el-Medina.”	“Zeid was escorted from Bagdad to el-Medina.”
لَمْ يَقْدِرِ السُّلْطَانُ عَلَى أَخْذِهِ	لَمْ يَقْدَرْ عَلَى أَخْذِهِ
“The Sultan could not take him.”	“He could not be taken (his taking was impossible).”
جَاءَ عُمَرَ النَّبِيَّ بَنَاسٌ مِنَ الْعَرَبِ	جِئِيَ النَّبِيُّ بَنَاسٌ مِنَ الْعَرَبِ
“Omar brought the Prophet some Arabs.”	“The Prophet was brought some Arabs.”

When a verb which governs with a preposition is put in the passive voice, as بَحَثَ عَنْهُ “he disputed about it,” the preposition with its case is still retained, as بُحِثَ عَنْهُ “it was disputed about.” The verb is then strictly im-

personal, and therefore, in forming the passive participle, the masculine form only is used, the *pronoun alone* being altered to express the gender, thus:

الْمُبْحَوْتُ عَنْهُ "The thing (masculine) disputed about."

الْمُبْحَوْتُ عَنْهَا "The thing (feminine) disputed about."

[الْمُبْحَوْتُ عَنْهَا, although used by no less a person than Fâris es Shidiâc, is incorrect and vulgar.]

This idiom is almost parallel to the English vulgarism by which I have translated it: "The thing *disputed about*." This will explain all such idiomatic expressions as that contained in the passage of the *Korân*, chap. i. 10:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

"Guide us in the right way, the way of those to whom Thou hast been gracious, not of those against whom Thou art angered (of those Thou art angry with)."

Note.—Nothing but practice can teach which verbs govern by a preposition, and which take the complement in the objective case: for example, أَتَى "he came" governs the objective without the intervention of a preposition. Generally, however, the purely transitive verbs govern the objective.

Before أَنْ, introducing a proposition, the preposition may sometimes be omitted, as

$$\left. \begin{array}{l} \text{لَمْ يَقْدِرْ أَنْ يَفْعَلْ ذَلِكَ} \\ \text{for} \\ \text{لَمْ يَقْدِرْ عَلَى أَنْ يَفْعَلْ ذَلِكَ} \end{array} \right\} \text{ "He could-not do that."}$$

Sometimes even before a noun the preposition is omitted, the noun being put in the objective case; as

أَوْسَعَ الْمَرْمِلَ وَالْأَرْمِلَ } "He supplied means to the
 for } destitute and needy."
 أَوْسَعَ عَلَى الْمَرْمِلِ وَالْأَرْمِلِ }
 شَكَرْتُ لَهُ for شَكَرْتُهُ "I thanked him."
 أَمَرْتُكَ بِالْخَيْرِ for أَمَرْتُكَ الْخَيْرَ "I ordered you to do good."

THE OBJECTIVE CASE.

(103). The following require the objective case :

1. The object of the action of a verb.
2. Words defining or specifying the action.
3. Nouns used adverbially.
4. The cause or effect of the action.
5. Words expressing the state or condition.
6. Words following particles of exception, vocatives (not addressing a person present), and a few other instances of which details are given in the following paragraphs.

1. THE OBJECT OF A VERB.

(104). The object of the verb is that upon which the action falls, as ضَرَبْتُ زَيْدًا "I struck Zeid."

A verb may have two objects, as أَعْطَيْتُ زَيْدًا دِرْهَمًا "I gave Zeid a dirhem;" or two objects and a word defining the nature or period of the action, or the state of the object, as أَعْلَمْتُ زَيْدًا عَمْرًا مُسْتَقِلًّا "I showed to Zeid 'Amr in the act of going away."

The verb itself is frequently omitted in ejaculatory sentences, but the object remains in the objective case, as

الْأَسَدُ الْأَسَدُ "The lion, the lion!"
 i.e. احْذَرِ الْأَسَدَ "Mind the lion."

أَخَاكَ أَخَاكَ "Your brother, your brother!"

إِلْزَمَ أَخَاكَ "Attend to your brother."

The objective case is used in parenthetically introducing a definition, as نَحْنُ الْعَرَبُ أَكْفَرُ مِنْ بَذْلِ "we (the Arabs) are the most liberal of those who bestow gifts," i.e. نَحْنُ أَعْنَى الْعَرَبِ "we (*I mean the Arabs*)."

2. WORDS DEFINING OR SPECIFYING THE ACTION.

(105). These will be best understood from the following examples :

ضَرَبْتُ ضَرْبًا "I struck a blow."

ضَرَبْتُهُ ضَرْبَةً or ضَرَبْتَيْنِ or ضَرْبَاتٍ "I struck him *one blow—two blows—blows.*"

ضَرَبْتُهُ ضَرْبَ الظَّالِمِ "Thou didst strike him (with) the blow of an unjust man."

نَظَرْتُهُ نَظْرَةَ الْغَضَبِ "I looked at him with the look of one in anger."

جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ "I flogged him three strokes of a hide whip."

ضَرَبْتُهُ سَوْطًا "I struck him a whip" (for "with a whip," or "the blow of a whip.")

جَلَسْتُ أَحْسَنَ جُلُوسٍ "I sat the best of *sitting*."

قَعَدْتُ الْقُرْفَصَاءَ "I sat in the posture called *قُرْفَصَاءَ*," i.e. squatting.

بَسَرْتُ كُلَّ السَّيْرِ "I marched all the march."

عَرَفْتُ بَعْضَ الْمَعْرِفَةِ "I knew some science."

ضَرَبْتُهُ ذَلِكَ الضَّرْبِ "I struck him that blow."

In some instances the governing verb may be understood, but the noun defining or specifying the action

remains in the objective case, as *خَيْرٌ قُدُومٌ* "Welcome!"
i.e. *قَدِمْتَ خَيْرٌ قُدُومٌ* (*lit.*) "you have arrived a good arrival."
 So in answer to the question *مَنْ ضَرَبْتَ* "whom have you
 struck?" you may answer *زَيْدًا* "Zeid," without repeat-
 ing the verb.

The governing verb is always understood in such
 sentences as the following :

مَهْلًا وَسَتِيًّا لِّزَيْدٍ "Gently"—"wishing well to Zeid," *i.e.* "act
 gently"—"wish well (*lit.* [pray God to
 give] drink) to Zeid."

سُبْحَانَ اللَّهِ "Glory to God!" (*i.e.* *أَسْمَحُ سُبْحَانَ اللَّهِ*.)

سَمِعَا وَطَاعَةً "To hear is to obey"
(i.e. أَسْمَعُ سَمِعَا وَأَطِيعُ طَاعَةً).

أَنْتَ ابْنِي حَقًّا "Thou art my son really"

لِزَيْدٍ صَوْتِ صَوْتِ الْحِمَارِ "Zeid has a voice—an ass's voice."

أَتَيْتَ أَهْلًا وَوُطِئْتَ سَهْلًا (*i.e.* *أَهْلًا وَسَهْلًا*)
lit. "Thou hast come (as it were) to thy
 family, and trodden on smooth ground.")

3. NOUNS USED ADVERBIALY.

(106.) In the last few examples the objective case
 may be considered as simply adverbial or objective. The
 objective case used in this defining or specifying sense,
 like the second object of a doubly transitive verb, is not
 affected by a change of voice, as *ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا* "Zeid
 was struck a severe blow."

Amongst the defining or specifying words above re-
 ferred to are to be included adverbs of time or distance, as

صَلَّيْتُ زَمَنًا "I prayed some time."

صَمْتُ يَوْمَ الْجُمُعَةِ "I fasted Friday."

بِيرْتٍ مِيلًا "I marched a mile."

and adverbs of place, when they are immediately derived from the verb, as جَلَسْتُ فِي مَجْلِسِ زَيْدٍ "I sat in Zeid's assembly;" or when the place is indeterminate, as جَلَسْتُ فِي مَكَانٍ "I sat in a place." But if the place be definite and determined, as a house, etc., a preposition must be used, as جَلَسْتُ فِي الْبَيْتِ "I sat in the house."

Other instances of nouns of time and place used adverbially are—

جَلَسْتُ قَرِيبَ الْأَمِيرِ "I sat near the Emir."

جَلَسْتُ طَوِيلًا فِي الْمَكَانِ "I sat a long time in an easterly place."

شَرَقِيَّ مَكَانٍ

سَرْتُ عِشْرِينَ يَوْمًا "I walked twenty days."

سَشَيْتُ كُلَّ الْيَوْمِ "I walked all day."

سَرْتُ بَعْضَ الْبَرِيدِ "I marched part of the post or day's march."

4. THE CAUSE OR EFFECT OF THE ACTION.

(107). The cause or effect of the action is put adverbially in the objective case if it be indefinite and of the nature of an infinitive or verbal noun, as—

هَرَبْتُ خَوْفًا "I fled fearing."

ضَرَبْتُ ابْنِي تَأْدِيبًا لَهُ "I beat my son to correct him."

But if it be defined by the article, and of the nature of a noun substantive, it is better to use a preposition, as

جِئْتُ لِلْسَمَنِ "I came for the butter."

هَرَبْتُ لِلْخَوْفِ "I fled for fear."

If it be of the nature of a verbal noun, but in a state of construction with some other noun, it may be either used adverbially, or with a preposition, as

هَرَبْتُ خَوْفَ الْقَتْلِ "I fled fearing slaughter."

هَرَبْتُ لَخَوْفِ الْقَتْلِ "I fled for fear of slaughter."

و "and," in the sense of مَعَ "with," takes the objective, as سَارَ زَيْدٌ وَالطَّرِيقَ "Zeid marched with the road."

It is obvious that in such a case the noun governed by و cannot be in apposition with the subject of the verb, for the translation would then be, "Zeid marched and the road (*scil.* marched)," which is an absurdity.

Such idiomatic expressions as

مَا شَأْنُكَ وَزَيْدًا "What is your state and (*i.e.* how do you get on with) Zeid?"

كَيْفَ أَنْتَ وَقِصَّةٌ مِنْ ثَرِيدٍ "How are you off for a dish of porridge?" are explained by an ellipse of the verb كَانَ.

5. STATE OR CONDITION.

(108). State or condition is expressed by the objective case, as

جَاءَ زَيْدٌ رَاكِبًا "Zeid came *riding*."

رَكِبْتُ الْفَرَسَ مَسْرُجًا "I rode the horse *saddled*."

اعْجَبَنِي قِيَامُ زَيْدٍ مَسْرِعًا "Zeid's standing up *so quickly* pleased me."

The word thus used in the objective case must be a derivative and indefinite noun, and must moreover refer to a preceding definite noun, as in the above examples.

In the case of such an expression as جَاءَ الْأَمِيرُ وَحْدَهُ "the

Emir came *alone*,” وَحَدَّدَ, although rendered grammatically definite by the affixed pronoun, is properly regarded as indefinite in meaning.

Similarly, a primitive noun may be used adverbially to express condition, if it is explanatory of what has gone before, as طَلَعَ الْغَمَرُ بَدْرًا “the moon rose *full*” (بَدْرٌ being a primitive noun signifying “the full moon”).

The preceding noun to which the noun expressing condition refers, may be indefinite, provided it be qualified by some epithet or description, or be in a state of construction with a following noun, as

جَاءَنِي رَجُلٌ فَائِلٌ رَاكِبًا “An *accomplished man* came to me riding.”

رَأَيْتُ غُلَامٌ رَجُلٍ ضَا حِكًا “I saw a *man's slave* laughing.”

A verb or a nominal sentence may stand in the relation of an adverb expressing condition; in this case it is generally introduced by the conjunction وَ, as جَاءَ زَيْدٌ وَ الشَّمْسُ طَالِعَةٌ “Zeid came and the sun was rising (*scil.* at the same time).”

If the nouns forming the sentence have pronouns affixed to them, the وَ may either be used or omitted, as

جَاءَ زَيْدٌ وَيَدُهُ عَلَى رَأْسِهِ “Zeid came to me (with) his hand on his head.”

كَلَّمْتُهُ فَمُوهُ إِلَى فِيَّ “I spoke to him mouth to mouth.”

A verb in the aorist thus used does not require وَ, as جَاءَ زَيْدٌ يَرْكُضُ “Zeid came running;” but if it be negative, it requires the وَ, as جَاءَنِي زَيْدٌ وَ مَا يَرْكُضُ “Zeid came to me not running.”

The preterite requires وَ and also the particle قَدْ, as جَاءَ زَيْدٌ وَقَدْ رَكِبَ “Zeid came riding.”

In such an expression as هَلْ تَأْكُلُ السَّمَكُ وَ تَشْرَبُ اللَّبَنَ

“do you eat fish and drink milk (at the same time),” the conjunction *وَ* requires the following verb to be in the subjunctive (see p. 172). There is in all these cases an ellipse of some such expression as “your state is that—” e.g. “do you eat fish and your state is (= whilst) that you drink milk.”

The adverbial accusative is used in such sentences as the following:

طَابَ زَيْدٌ نَفْسًا	“Zeid was happy in mind.”
رَفَعْتُ الشَّيْخَ قَدْرًا	“I raised the Sheikh in power.”
زَيْدٌ أَكْثَرُ مَنَکْ مَالًا	“Zeid is greater than you in wealth.”
مَا أَحْسَنَ زَيْدًا رَجُلًا	“How good is Zeid <i>quâ</i> a man.”
أَكْرَمَ أَبَايَ زَيْدٌ أَبًا	“How noble is Zeid’s father <i>quâ</i> a father.”
لِلَّهِ دَرْدُ فَارِسًا ¹	“God bless him for a horseman.”

It is also used occasionally with words of weight or measure, as

حَنَدِي مِثْقَالُ ذَهَبًا	“I have a <i>mithqāl</i> in gold.”
إِشْتَرَيْتُ كَيْلَيْنِ حِنْطَةً	“I bought two measures of corn.”

And also with the numerals from 1 to 99.

The syntax of the objective case may be summed up by saying that it is used objectively and adverbially. The following sentence contains an example of each of the various uses of the objective case:

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ الْإِمِيرِ يَوْمَ الْجُمُعَةِ ضَرْبًا شَدِيدًا تَأْدِيبًا لَهُ	
“I struck, conjointly with ‘Amr, Zeid, before the Emîr, on Friday, a severe blow by way of correcting him.”	

¹ لِلَّهِ دَرْدٌ *lit.* “to God his milk-flow,” an idiomatic expression of admiration.

THE GENITIVE OR DEPENDENT CASE.

(109). The genitive case is peculiar to nouns, and is employed in two instances.

1. After a preposition, as *خَرَجْتُ مِنَ الْبَلَدِ* “I went out *from* the city.”

2. When following another noun, the sense of which it defines or determines, and with which it is said to be in a state of construction, as *جَاءَنِي عَبْدُ زَيْدٍ* “Zeid’s slave came to me.”

PREPOSITIONS.

(110). The prepositions which govern the oblique case are:

بِ, signifying—1. Companionship, as *بِعَشِيرَتِهِ* “with his tribe.” This gives a transitive sense to a neuter verb, as from *ذَهَبَ* “he went,” *ذَهَبَ بِهِ* “he carried it away.”

2. Instrumentality, as *بِالْقَلَمِ* “with a pen.”

3. Correspondence, as *بِعْتُ الثَّوبَ بِدِرْهَمٍ* “I sold the garment for a dirhem.”

4. *بِ* is employed pleonastically with the agent of certain verbs, as *كَفَى بِاللَّهِ شَهِيدًا* “God is a sufficient witness.”

5. In the predicate of *لَيْسَ* as *لَيْسَ اللَّهُ بِظَالِمٍ* “God is not unjust.”

6. As a particle of swearing, as *بِاللَّهِ* “by God.”

مِنْ, signifying—1. “Of,” or “from,” in all the senses of those prepositions in English, as

خَرَجْتُ مِنَ الْمَدِينَةِ “I went out *from* the city.”

اجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ "Avoid pollution *from* idols."

خَاتَمٌ مِنْ حَدِيدٍ "A ring *of* iron."

2. In comparison, "than," as أَكْبَرُ مِنْ زَيْدٍ "greater than Zeid."

3. "Rather than," as أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ "are you satisfied with this life *rather* than the next?"

4. "Some of" (like the French *de*), or "any," as

شَرِبْتُ مِنَ الْمَاءِ "I drank *some of* the water."

هَلْ عِنْدَكَ مِنْ خَبَرٍ "Have you *any* news?"

And by analogy with the preceding, as مَا جَاءَنِي مِنْ أَحَدٍ "there came not to me *any one*."

إِلَى "to," "until," as

ذَهَبْتُ إِلَى الْمَدِينَةِ "I went *to* the city."

صُمْتُ إِلَى الْمَغْرِبِ "I fasted *until* sunset."

When followed by a pronoun, the ي in إِلَى and in لَدَى "near" (see p. 165) becomes quiescent, as إِلَيْهِ "to him."

عَنْ "from," "off," "away from," as

رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ "I shot the arrow *from* the bow."

شُغِلْتُ بِحُبِّ اللَّهِ عَنْ كُلِّ مَا سِوَاهُ "I am occupied with the love of God (and turned thereby) *away from* all else."

عَنْ is sometimes governed by another preposition, as اجْلِسْ مِنْ عَن يَمِينِي "sit *on* my right," *lit.* "from off," where مِنْ implies the "distance from," عَنْ the "motion from."

عَلَى, signifying—1. "Upon," as صَعِدْتُ عَلَى الْجَبَلِ "I climbed upon the mountain." عَلَى also may be governed

by ^{مِنْ}, as ^{نَزَلْتُ مِنْ عَلَى السَّطْحِ} “I came down from off the roof,” literally “from upon.”

2. “Against,” as ^{خَرَجَ عَلَى السَّلْطَانِ} “he went out (rebelled) *against* the king.” ^{عَلَى} also becomes ^{عَلَيْهِ} with pronouns, as ^{عَلَيْهِ} “on him.”

^{لِ}, signifying—1. “To,” “belonging to,” as ^{أَمَالُ زَيْدٍ} “the property is (belongs) to Zeid.”

2. “For,” as ^{ضَرَبْتُهُ لِلْمَأْدِيَةِ} “I struck him *for* correction.”

3. “At” (pleonastically), as ^{لِزَيْدٍ ضَرَبْتُ} “at Zeid I struck.”

^{كَ} “like,” as ^{زَيْدٌ كَالْأَسَدِ} “Zeid (is) like the lion.”

^{حَتَّى} “until” (limiting a continuous relation), as ^{نِمْتُ الْبَارِحَةَ حَتَّى الصَّبَاحِ} “I slept yesterday until the morning.”

^{وَ} and ^{تَ} are particles of swearing, as ^{وَاللَّهِ تَالَهُ} “by God.”¹

OTHER WORDS USED AS PREPOSITIONS.

(111). ^{رُبَّ} “many a,” or, conversely, “but few.” ^{رُبَّ} must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective, as ^{رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ} “many a generous man have I met.” Sometimes a pronoun is affixed to it, in which case the following word must be indefinite and in the accusative case, as ^{رُبَّهُ رَجُلًا} “many a man.”

If the particle ^{مَا} be affixed to ^{رُبَّ}, it signifies “perhaps,” “probably,” and serves to introduce a sentence, as ^{رُبَّمَا زَيْدٌ قَائِمٌ} “perhaps Zeid is standing.”

¹ It is worth remarking that the long *alif* in the name of God is pronounced with the *imûleh*—see p. 9 (7)—if preceded by a *kasrah* > ; but if preceded by any other vowel, it is pronounced very full and broad: thus, *w'allâhi*, *l'allâhi*, as above, but ^{بِاللَّهِ} *billâhi*.

رُبُّ is often omitted after وَ, but the noun still continues in the genitive case, as وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرخَى سُدُولَهُ "and (many a) night like the waves of the sea has let down its curtain of darkness."

مِنْذُ, مِّنْذُ, signifying—1. "Since," as

مَا رَأَيْتُهُ مِنْذُ يَوْمِ الْجُمُعَةِ "I have not seen him since Friday."

2. Absolutely, "since," in the sense of "at all," as

مَا رَأَيْتُهُ مِنْذُ "I have not seen him *since*."

مَا رَأَيْتُهُ مِنْذُ (مِنْذُ) يَوْمِنَا هَذَا "I have not seen him 'at all' lately."

But مِنْذُ and مِنْذُ also take the nominative, as

مَا رَأَيْتُهُ مِنْذُ يَوْمِ الْجُمُعَةِ "I have not seen him since Friday."

خَلَا, عَدَا, and حَاشَا, all meaning "except," sometimes govern the genitive.

قَبْلَ and بَعْدَ, meaning respectively "before" and "after," are used as prepositions; the length of time by which they are defined is introduced by ب, as

قَبْلَ وَفَاتِ زَيْدٍ بِيَوْمَيْنِ "Two days before the death of Zeid."

بَعْدَ طُلُوعِ الشَّمْسِ بِسَاعَتَيْنِ "Two hours after sunrise."

Many other nouns are used as prepositions, such as غَيْرَ "except," فَوْقَ "over," etc. They have the accusative form without *tenwīn*.

A SENTENCE AS THE COMPLEMENT OF A PREPOSITION.

(112). An entire proposition, verbal or nominative, is often the complement of a preposition, in which case it does not change its terminations, as

وَاللّٰهُ مَا هِيَ بِنِعْمِ الْوَلَدِ نَصَرَهَا بُكَاءٌ وَبِزْهَاهُ سُرْقَةٌ

“By God! she is not a ‘How good is the child,’ her help is weeping, and her armour silken attire” (said by an Arab who was told of the birth of a daughter).

نَنَادُوا بِالرَّجِيلِ غَدًا “Proclaim, ‘The departure is to-morrow.’”

THE VOCATIVE.

(113). The vocative particles are يَا, أَيَّ, آ, هَيَّا, أَيَّا, which the first, يَا, is the more common. They usually govern the noun in the subjective case. They may be either expressed or understood, as يُوسُفُ أَعْرِضْ عَنْ هَذَا “O Joseph,” etc. “Joseph avoid this,” *i.e.* يَا يُوسُفُ.

The vocative is put in the objective case—

1. When the noun is in construction, as يَا عَبْدَ اللَّهِ “Oh ‘Abdallah!” Or when it governs another noun in the accusative, as يَا طَالِعًا جَمَلًا “O thou who art ascending a mountain!”

2. When it is undefined, or not directly addressed, *e.g.*, as when a blind man says, يَا رَجُلًا خُذْ بِيَدِي “Here somebody! take my hand.” But if the noun is not in construction, but is indefinite, and not qualified by a subsequent adjective, being nevertheless directly addressed, it is put in the nominative case without *tenw'in*, as يَا زَيْدُ “Oh Zeid!” يَا رَجُلُ “Oh man!” If, however, it be so qualified, it is more often put in the objective case, as يَا رَجُلًا كَرِيمًا “O generous man!”

Indeclinable and imperfectly declined nouns do not of course take the ء, as يَا مُوسَى “Oh Moses!” يَا قَاضِي “Oh Cadihi!” يَا سِبَّوَيْهَ “Oh Sibawaih!”

In crying for help, or expressing wonder, *يا* is prefixed to the noun, which is then put in the oblique case, as

يَا زَيْدٍ "Oh for Zeid (to help me)!"
يَا لَعَجِبٍ "Oh for the (what a) wonder!"

When the noun has the article prefixed, the vocative is expressed by putting it in the nominative case and prefixing the word *أَيُّهَا* "masculine," and *أَيَّتِهِنَّ* "feminine," for all numbers, as

أَيُّهَا الْفَاضِلُ "Oh (thou) the accomplished!"
أَيَّتِهِنَّ الْمَرْءَاتُ "Oh you woman there!"

The name of God *الله* is seldom put in the vocative, but when it is, the *hemzet el-wasl* may be either retained or elided, as *يَا اللهُ* *ya-allah*, or *يَا اللهُ* *ya 'Ulah*. But the word more generally used in addressing the Deity is *اللَّهُمَّ*, without a vocative particle.

APOCOPATION OF THE LAST SYLLABLE OF THE VOCATIVE.

(114). In the following cases the last syllable of the vocative may be apocopated:

1. In all substantives having a feminine termination, no matter of what gender, as *فَاتِمَةٌ*, vocative *فَاتِمَ* "Oh! Fatima," *شَاةٌ*, vocative *شَا* "Oh! sheep."

2. In proper names of four or more letters; provided they are not compound, consisting of two nouns, in a state of grammatical construction, or of a whole sentence, and provided they do not resemble any part of a verb in form as *جَعْفَرٌ* vocative *جَعْفَ* "Oh! Jaafer."

In proper names like مَعْدَى كَرِبَ "Oh! Ma'di Karib," compounded of two words not in a state of construction, the last half may be apocopated, as يَا مَعْدَى.

The vocative صَاح for صَاحِبِي "Oh! my companion," is a rare exception.

NOUNS DEFINITE AND INDEFINITE.

(115). Nouns are either definite or indefinite.

An indefinite noun is rendered definite by prefixing the article *al*; or by placing it in construction with another and following noun.

The loss of the *tenwīn* is, as we have already seen, the distinctive mark of the definite noun.

NOUNS IN CONSTRUCTION.

OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

(116). Of two nouns in construction, the first invariably loses its *tenwīn*.

The use and application of the construct arrangement of nouns will be best understood from a study of the following examples:

غُلَامُ الرَّجُلِ "The slave of the man."

غُلَامٌ رَجُلٍ "The slave of a man."

Here the loss of the *tenwīn* makes the word غُلَامٌ definite in both instances (see p. 7); it is not necessary therefore further to define it by prefixing the article. From this results the rule that *the first of two nouns in a state of construction does not require the article*.

Sometimes, however, when the two nouns in con-

struction have come to be regarded almost as a single expression, the article may be prefixed, as

الْحَيَوةُ الدُّنْيَا The "life of this world."

الْحَيَوةُ الْخَيَوَانِ The book called "The life of animals" (name of a work on natural history).

A noun may have several complements in construction with it, as عَالِمُ الْغَيْبِ وَالشَّهَادَةِ "He who knows what is hidden, and what is present."

If it be necessary to leave the first of two nouns indefinite, and yet to express the same relation between them as that implied by the state of construction, the preposition لـ "to," or "belonging to," must be used with the second noun, as ابْنُ لِمَلِكٍ "a son of the king."

Sometimes an indefinite noun may be followed by two nouns in a state of construction, serving as a complement to it, especially if the first of two such nouns be an agent or a noun expressing an inherent quality, as

هَدَى بِالْغِ كَعْبَةَ "A victim arriving at the Kaaba."

مُحَمَّدٌ الْحَسَنُ الْوَجْهَ "Mohammed, the handsome of face."

OF THE SECOND OF TWO NOUNS IN CONSTRUCTION.

(117). A sentence or quotation may occupy the place of the second of two nouns in a state of construction, as

سَقَتْهُ يَدُ الْمُنْبِيَةِ كَأْسٌ وَسَفَرُوا مَاءَ حَمِيمًا فَتَقَطَّ أَمْعَاءُهُمْ

"The hand of fate gave him to drink the cup of, 'and they were given to drink boiling water which tore their entrails.'"

—Kor. xlvii. 17.

If the first of two nouns be a participial form, and be used in the sense of a present or future tense, as

ضَارِبُ الرَّجُلِ “the striker of the man,” and especially if it govern two nouns already in construction, as ضَارِبُ رَأْسِ الرَّجُلِ “the striker of the head of the man,” it may take the article, as الضَّارِبُ الرَّجُلِ, الضَّارِبُ رَأْسَ الرَّجُلِ.

The relation of the second of two nouns in a state of construction to the first—*i.e.* the relation of the determining or defining noun to that which it determines or defines—will be best understood from the following examples:

حِكْمَةُ اللَّهِ	“The wisdom of God.”
بَيْضَةُ فِضَّةٍ	“An egg of silver.”
فِضَّةُ الدِّرَاهِمِ	“The silver of dirhems.”
خَالِقُ الْأَرْضِ	“The Creator of the earth.”
حَرُّ الشَّمْسِ	“The heat of the sun.”
رَأْسُ الْحِكْمَةِ	“The fountain-head of wisdom.”
كُلُّ الْمَخْلُوقَاتِ	“All created things.”
خَزِينَةُ السُّلْطَانِ	“The king’s treasury.”
سُلْطَانُ الْبَرِّ وَالْبَحْرِ	“The king of the land and the sea.”
خَلْقُ السَّمَاءِ	“The creation of the heavens.”
مَلَاقُو رَبِّهِمْ	“Those who meet their Lord.”
ظَالِمُو أَنْفُسِهِمْ	“Those who are unjust to their own souls.”
كَاتِبُ الرِّسَالَةِ	“The writer of the treatise.”
أَوَّلُ كَافِرٍ	“The first to disbelieve.”
غَيْرُ مَخْلُوقٍ	“Increate (other than created).”

أَحَبُّ شَيْءٍ "A thing most pleasing."

خَيْرُ الْبَرِيَّةِ "The best of creation."

سَقِيُّ عِمَامَةٍ "A worn-out turban."

أَعْلَمُ الْفَلَاسِفَةِ "The most learned of philosophers."

سَرِيعُ الْحِسَابِ "Quick of (in) reckoning."

We have seen that when two nouns are in a state of construction, the first becomes definite; if it be required to express such relationship between the two, and yet to preserve the indefinite character of the first, a preposition must be interposed, as

رَحْمَةٌ مِنَ اللَّهِ "A mercy from God." رَحْمَةُ اللَّهِ "God's mercy."

رَحْمَةٌ مِنْهُ "A mercy of His." رَحْمَتُهُ "His mercy."

Sometimes this construction is used merely to give importance to the noun, as in the verse of Imru' al Kais:

وَقِرَّتْهُ أَقْوَامٌ جَعَلْتُ عِصَامَهَا عَلَى كَاهِلٍ مِنِّي ذُلُولٍ مُرَحَّلٍ

"And (many a) waterskin belonging to the tribe have I placed the strap thereof on a shoulder of mine accustomed to fatigue and used to travel."

OTHER MODES OF EXPRESSING THE RELATION BETWEEN NOUNS.

(118). The idea of possession, companionship, etc., is also expressed in Arabic by the use of the following words:

ذُو masc. ذَاتُ fem. "possessor," صَاحِبٌ "companion,"
أَبٌ "father," أُمٌّ "mother," ابْنٌ "son," ابْنَةٌ or بِنْتُ
"daughter," أَخٌ "brother," أُخْتُ "sister."

ذُو and صَاحِبٌ imply simple possession or endowment, as
ذُو الْعِلْمِ "learned," صَاحِبُ مَالٍ "wealthy."

أَب and أُم imply that the thing expressed by the following noun proceeds from, or has an intimate connexion with, the person or thing so qualified. They are used in forming nick-names, and in the names of localities, as

أَبُو هُرَيْرَةَ "Abu Huraireh" ("father of the kitten," the name of one of the companions of Mohammed).

أَبُو الْبَقَطَانِ "Father of watching" (the cock).

أَبُو رِيحٍ "Abu Riah" ("father of perfume," Latakia tobacco).

أَبُو شَيْخٍ "Abu Shiah" ("father of Shiah," i.e. a sweet-scented desert herb; name of a mountain in Sinai).

أُمُ الْخَبَائِثِ "Mother of Vices" (wine).

أُمُ طَرْفَاءٍ "Umm Tarfā" (mother of tamarisks; name of a valley in Sinai).

ابْن and ابْنَةٌ are the converse of أَب and أُم, as

ابْنُ السَّبِيلِ "Son of the road (a traveller)."

ابْنُ آوَى "Son of howling (a jackal)."

بِنْتُ الْجَبَلِ "The daughter of the mountain (the echo)."

أَخ and أُخْت also imply being endowed with a quality, as

أَخُو الصِّدْقِ "Sincere (the brother of sincerity)."

أَخُو الْغِنَى "Rich (the brother of riches)."

أَخُو ثِقَةٍ "Trusty (the brother of confidence)."

أَخ is also used for "fellow," as هَذَا الثَّوبُ أَخُو هَذَا "this garment is the fellow to this one."

Note.—The complement of نُو may be a verb in the aorist, although such construction is rare, as

لَا يَذِي تَسْلَمَ مَا كَانَ كَذَا

"No! by him (through whom) *you are preserved*, it was not so."

The same construction occurs in the following verse of Ibn el Fāridh :

قَدْ كَانَ قَبْلَ يَعْدُ مِنْ قَتَلَى رَشًا ۖ أَسَدًا لِأَسَادِ الشَّرَى بَذَانًا

"Before *he was numbered* amongst those slain of (by) a fawn,
He was a lion rending the lions of Shera."

Some words, as كُلُّ "all," require to be placed in a state of construction with another noun in order to complete the sense, as كُلُّ الْقَوْمِ "all the tribe." In such a sentence as كُلُّ يَمُوتُ "all will die," which is an apparent exception, the same rule holds, for it is equivalent to كُلُّ أَحَدٍ يَمُوتُ "every one will die."

ELLIPSE OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

(119). The first or second of two nouns in a state of construction may be understood in such an instance as

فَطَعَّ اللَّهُ يَدَ وَرَجْلَ مَنْ قَالَهَا "May God cut off the hand and
foot of him who said it;" for

فَطَعَّ اللَّهُ يَدَ مَنْ قَالَهَا وَرَجْلَهُ "May God cut off the hand of him
and the foot of him who said it."

أَكَلَ امْرَأَةً تَحْسِبِينَ امْرَأًا وَنَارٌ تَوْقَدُ فِي اللَّيْلِ نَارًا

"Do you think every man a *man*, and (every) fire kindled by night a
fire (of hospitality)?"

رَأَيْتُ التَّيْمِيَّ تَيْمَ عَدِيَّ

"I saw the Teimite, of Teim, of the descendants of 'Adi."

لَمَّا كَانَتْ الْإَيَّامُ النَّاصِرِيَّةُ مُحَمَّدُ بْنُ قَلَّاعُونَ

"When it was the reign of Násir (literally, 'the Nasirian days'), viz.
of Mohammed, son of Kellāon."

THE GENDER OF AN ADJECTIVE QUALIFYING TWO NOUNS IN CONSTRUCTION.

(120). The last of the two nouns gives the gender to the qualifying adjective, or whatever other word serves as the predicate, as قَطَعَتْ بَعْضُ أَصَابِعِهِ "some of his fingers were cut off."

The two nouns in construction may occasionally be separated, as in the following examples:

هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي "Are you leaving to me my companion?"

إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ اللَّهِ رَبِّهَا "Verily the sheep hears the voice (by God!) of its master."

كَمَا خُطَّ الْكِتَابُ بِكَفِّ يَوْمَ يَهُودِي "As the book was written by the hand, one day, of a Jew."

SEPARATION OF TWO NOUNS IN CONSTRUCTION.

(121). The objective complement is frequently interposed between two nouns in a state of construction, when the first is a noun of action, as

زَيْنٌ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ

"It has seemed good to many of the polytheists that their associates should kill their children."

يَفْرَكُ حَبَّ السَّنْبِلِ الْكَنَافِجَ بِالْقَاعِ فَرَكَ الْقُطْنُ الْمَحَالِجَ

"They (the locusts) scatter the grains of the rich ears of corn which grows on the plain as the flails scatter the cotton grains."

مَا is sometimes inserted expletively between the two nouns, as

يَا شَاةَ مَا قَنَصَ نَسْ حَلَّتْ لَهُ حَرَمَتْ عَلَى وَلَيْتَهَا لَمْ تَحْرَمْ

"Oh sheep that should be as a prey for him to whom its possession is lawful.—It is forbidden me! Oh would that it were not forbidden!"

But these are perhaps nothing but poetical licence.

CONCORDANCE OF NOUNS AND EPITHETS.

(122). If the noun be definite, the qualifying epithet must also be definite, as

الْكِتَابُ الْعَظِيمُ "The mighty Book."

إِبْرَاهِيمَ الْوَحِيدَ "The faithful Abraham."

If the noun be in a state of construction with another noun, or have an affixed pronoun, the qualifying epithet is placed after such compound expression, and is also rendered definite by prefixing the article, as

كِتَابُ مُوسَى الْعَظِيمِ "The mighty Book of Moses."

كِتَابُهُ الْمَكْرَمُ "His honoured Book."

But if the noun be indefinite, the epithet will also be indefinite, as كِتَابٌ عَتِيقٌ "an old book." The rules for the concordance of the noun and epithet in gender and number are the same as for the agent and verb.

Occasionally, however, a broken plural may take the epithet in the feminine plural, as

أُسُودٌ ضَارِيَاتٌ "Devouring lions."

جِبَالٌ رَاسِيَاتٌ "Firm mountains."

سُيُوفٌ مَرْهَقَاتٌ "Slender sharp swords."

أَيَّامٌ مَعْدُودَاتٌ "Numbered days."

A collective noun may be qualified by an epithet in the masculine plural, as أَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ "aid us against the infidel folk."

THE NOUN OF ACTION AS A QUALIFYING EPITHET.

(123). Sometimes a noun of action, instead of an adjectival or participial form, is used as a qualifying

epithet, as عَدْلٌ “justice,” instead of عَادِلٌ “just;” it then agrees with the noun in case, and in being definite or indefinite, but it remains always in the singular number, and preserves its own gender, as

رَجُلٌ عَدْلٌ “A just man.”

رَجُلَانِ عَدْلٌ “Two just men.”

رَجَالٌ عَدْلٌ “Just men.”

An example of this occurs in the *Korān* :

عَسَىٰ رَبِّهِ إِنْ طَلَكَنَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَنِ مَسْلَمَاتٍ قَانِتَاتٍ وَابْكَارًا

“Perchance his Lord if he divorce you will give him wives better than you true-believers, obedient and virgins.”—*Kor.* lxvi. 5.

Ibn Málík in his *Alfíyeh* gives the rule as follows :

وَنَعَتُوا بِمَصْدَرٍ كَثِيرًا وَالتَزَمُوا الْإِفْرَاقَ وَالتَّذْكِيرَ

“They frequently use the noun of action as an attribute,
But keep to the singular number and the masculine gender.”

THE NUMERALS.

CONSTRUCTION OF THE NUMERAL AND THE THING NUMBERED.

(124). وَاحِدَةٌ (fem.), وَاحِدٌ (masc.) *one*, is used as an adjective, as رَجُلٌ وَاحِدٌ “one man,” اِمْرَأَةٌ وَاحِدَةٌ “one woman.”

أَحَدٌ, fem. إِحْدَى, is always a substantive, and is therefore employed in a state of construction, as أَحَدُ النَّاسِ “one of the men,” إِحْدَى النِّسَاءِ “one of the women.”

Sometimes فَرْدٌ “an unit,” is used, as فَرْدٌ شَكْلٍ “of one and the same shape.”

For the simple numeral *one* in the abstract وَاحِدٌ is used.

Two is expressed by the dual number of the noun; sometimes, for greater emphasis, the numeral اِثْنَانِ *إِثْنَانِ* may be used as well, as مَرَرْتُ بِرَجُلَيْنِ *أَنْثَيْنِ* "I passed by two men." The use of the numeral *two* with a singular genitive, as in the expression اِثْنَتَا حَنْظَلٍ "two colocynth gourds," is rare (see p. 105).

¶ From 3 to 10 the numerals are (1) either used as nouns substantive, governing the genitive of the broken plural, and if possible the plural of paucity, and agreeing with the noun in gender, as ثَلَاثَةُ رِجَالٍ "three men," ثَلَاثُ بَنَاتٍ "three girls;" or (2) they may be regarded as adjectival, and placed after and in apposition with the noun, as كَانَ لَهُ بَنُونَ ثَلَاثَةٌ وَبَنَاتٌ خَمْسٌ "he had three sons and five daughters." Very rarely they are construed with the accusative, as خَمْسَةُ أَثْرَابَا "five dresses" (see p. 194).

From one to ten the numerals are declinable and follow the ordinary laws of construction and dependence upon verbs and particles.

When the thing numbered is a collective noun, the preposition مِنْ should be introduced, as أَرْبَعَةٌ مِنَ الطَّيْرِ "four birds" (*i.e.* four individuals of the class *bird*); تِسْعَةٌ مِنَ الرِّهْطِ "nine of the family."

From 11 to 19 the numerals are, as we have seen, indeclinable, and are therefore subject to no laws of construction; the units must, however, agree in gender with the thing numbered.

From 11 to 99 the numerals govern an accusative of the thing numbered.

Where there is a distinction of gender, the numerals always agree with the thing numbered. The thing

numbered being put in the singular, an adjective may agree with it either grammatically or logically, as

$$\left. \begin{array}{l} \text{عِشْرُونَ دِينَارًا نَاصِرِيًّا} \\ \text{عِشْرُونَ دِينَارًا نَاصِرِيَّةً} \end{array} \right\} \text{“Twenty dinars of Násir’s coinage.”}$$

In the first place *نَاصِرِيًّا* agrees grammatically with the singular masculine *دِينَارًا*; in the second logically with the feminine broken plural *دَنَانِيرَ*, which is implied.

We may use all the numerals as ordinary nouns, and place them in a state of construction, as *عِشْرُو زَيْدٍ* “Zeid’s twenty (horses, etc.);” the *ن* being dropped by the rule given in p. 108.

[In this case some grammarians decline the indeclinable numerals: *e.g.*

هَذِهِ خَمْسَةُ عَشْرِكَ “These are your fifteen (camels).”

خُذْ خَمْسَةَ عَشْرِكَ “Take your fifteen (camels).”

أَعْطِ مِنْ خَمْسَةِ عَشْرِكَ “Give some of your fifteen (camels).”

Some few decline the last part only, thus :

Subjective	<i>خَمْسَةُ عَشْرُ</i>
Dependent	<i>خَمْسَةَ عَشِرَ</i>
Objective	<i>خَمْسَةَ عَشَرَ</i>].

مِائَةٌ, “100,” is a feminine noun. After the units it is put in the genitive *singular*, thus forming an exception to the rule on p. 158. The unit and the word *مِائَةٌ*, may, moreover, coalesce.

أَلْفٌ, “1000,” is a masculine noun, and with the units follows the ordinary rule (p. 158) for the case of the thing numbered.

أَلْفٌ and *مِائَةٌ*, being nouns substantive, govern the

genitive singular, according to the rule for the construction of nouns.

Numbers compounded with those already described require the application of the various rules given as each case occurs: *e.g.*

بَيْنَ الْهَجْرَةِ وَبَيْنَ الطُّوفَانِ ثَلَاثَةُ آلَافٍ وَتِسْعِمِائَةٍ وَأَرْبَعٌ وَسَبْعُونَ سَنَةً

“Between the Hijrah and the Deluge there are 3974 years.”

Here مِائَةٌ is the genitive broken plural after ثَلَاثَةٌ; مِائَةٌ is in the genitive singular after تِسْعٌ, forming one word with it; سَنَةٌ is in the accusative case after أَرْبَعٌ وَسَبْعُونَ, each set of numerals being connected by the conjunction وَ. From this it will be seen that the last numeral mentioned governs the case of the thing numbered.

In very large amounts the word أَلْفٌ, “1000,” must be repeated after each numeral, and frequently the thing numbered is also so repeated, as

الْغَرْبِيَّةُ عِبْرَتَهَا أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَأَرْبَعَةٌ وَأَرْبَعُونَ أَلْفٍ دِينَارٍ وَثَمَانُونَ دِينَارًا جَمِيشِيَّةً

“As for the province of Gharbiyeh, the amount of its revenue is two millions one hundred and forty-four thousand and eighty military dínars.”

The higher numerals may also be employed as adjectives, following and being put in apposition with the noun, as

وَجَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ إِنَّ هِيَ مَمْتَلِئَةٌ حَيْثَانًا كِبَارًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ

“He drew the net to land, and behold it was full of large fishes—a hundred and fifty-three.”

AGREEMENT IN GENDER OF THE NUMERAL AND THING NUMBERED.

(125). I have already said that the numeral agrees with the thing numbered in gender. This is also the case when the thing itself is understood, as *مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ* “and there are some of them which walk on four”—*sc.* feet (feminine).

The logical agreement is to be preferred even when it is opposed to the grammatical gender, as

فَكَانَ مِجْنَى دُونَ مَنْ كُنْتُ اتَّقَى ثَلَاثَ شُخُوصٍ كَاعْبَانٍ وَمَعْصُرٍ

“So my shield against those I feared

Was three persons—two budding maidens and a young woman.”

Here, although *شُخُوصٍ* (poetical for *أَشْخَاصٍ*) is the plural of a masculine noun, yet because the persons referred to are feminine, the numeral is put in that gender (*ثَلَاثَ أَشْخَاصٍ*, not *ثَلَاثَ شُخُوصٍ*, as we might have expected).

With collective nouns, such as those mentioned in p. 111 (60), and when construed with *مِنْ*, the numeral must agree with the grammatical gender of the word, as

أَرْبَعَةٌ مِنَ الْغَنَمِ “Four sheep.”

ثَلَاثٌ مِنَ الْبَطِّ “Three ducks.”

And this holds even when the individuals are expressly feminine, as

أَرْبَعَةٌ مِنَ الْغَنَمِ إِنَاثٌ “Four sheep—females.”

ثَلَاثٌ مِنَ الْبَطِّ ذُكُورٌ “Three ducks—males.”

If the words *ذُكُورٌ* and *إِنَاثٌ*, or any similar epithet, immediately follow the numeral, this rule does not hold, as they are then the things numbered, and require the

numeral to agree with them in gender. But in proper names the sex alone is regarded, and the logical agreement therefore holds good, whatever the grammatical gender may be, as

ثَلَاثَةُ الطَّلَحَاتِ "The three Talhas."

أَرْبَعُ الزَيْنَابَاتِ "The four Zeinabs."

| For the numerals in the abstract the masculine form is always used, as ثَلَاثَةٌ نِصْفُ السِّتَةِ "three is half six."

N.B. The article is here used to express the abstract or general nature of the noun, *e.g.* "the (number) three;" an indefinite noun is necessarily concrete; see p. 157 (81).

| When things of different genders are included under one numeral the following rules hold: From 3 to 5 the number of each species must be separately expressed: From 6 to 10 the numeral agrees in gender with the noun immediately following it, as

لِي ثَمَانِيَةٌ عَبْدًا وَإِمَاءَ "I have eight servants and handmaids."

لِي ثَمَانِيٌ إِمَاءٌ وَعَبْدٌ "I have eight handmaids and servants."

From 11—19 the numeral is always masculine for nouns denoting rational beings, no matter in what order they come, as

عِنْدِي خَمْسَةٌ عَشْرُ عَبْدًا وَجَارِيَةً "I have fifteen male and female slaves."

عِنْدِي خَمْسَةٌ عَشْرُ جَارِيَةٍ وَعَبْدًا "I have fifteen female and male slaves."

For nouns denoting irrational beings the numeral agrees in gender with that which immediately follows it:

عِنْدِي خَمْسَةٌ عَشْرُ جَمَلًا وَنَاقَةً "I have fifteen male and female camels."

عِنْدِي خَمْسٌ عَشْرُ نَاقَةٍ وَجَمَلًا "I have fifteen female and male camels."

And when the noun does not immediately follow the numeral, the latter is always in the feminine, as

عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَ نَاقَةٍ "I have fifteen camels, male and female."

عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَ جَمَلٍ "I have fifteen camels, female and male."

THE USE OF THE ARTICLE WITH NUMERALS.

(126). With regard to the use of the article, the numerals may be treated like ordinary nouns, as

فَرَجَ السَّبْعُونَ بِفَرَحٍ "And the seventy returned with joy."

الْأَشَدُّ هُوَ بَيْنَ الْوُقُوفِ بَيْنَ الثَّلَاثِينَ وَالْأَرْبَعِينَ

"The prime of life is the age when man is stationary, between thirty and forty."

In the last example the article is used to generalize the noun, see p. 157 (81).

The rules for using the article with the thing numbered are really the same as those which apply in the case of ordinary nouns in a state of construction; *e.g.* ثَلَاثَةُ رَجَالٍ "three men," is equivalent in construction to أَصَوَاتُ رَجَالٍ "men's voices;" adding the article therefore by the ordinary rule to the last only, we get in both cases, ثَلَاثَةُ الرِّجَالِ "the three men," أَصَوَاتُ الرِّجَالِ "the men's voices;" see p. 201 (116).

As, in some cases, the same two nouns in a state of construction are so frequently used together that they are regarded at last as one word, and may take the article, so, too, may the numeral, although in construction with a noun, *e.g.* سَبْعُ دَعَائِمٍ "seven fundamental precepts;" with

the article, السبع دَعَائِمُ النَامُوسِيَّةِ "the seven fundamental precepts of the law;" cf. الحَيَاةُ الدُّنْيَا "the life of this world," *scilicet*, which is so frequently mentioned (see p. 102).

This will of course apply only to the numerals from 3 to 10, and to the hundreds and thousands, *i.e.* those which are considered as nouns, and as such govern the thing numbered in the dependent case.

Those which are not placed in construction with the following noun of course take the article, without reference to such noun. The only thing remarkable about them is that in the compound numerals the article may be added to both portions or to the first only, as

الخَمْسَةُ عَشْرَ دِرْهَمًا	}	"The fifteen dirhems."
الخَمْسَةُ الْعَشْرَ دِرْهَمًا		
الخَمْسُ عَشْرَةُ نَاقَةً	}	"The fifteen she-camels."
الخَمْسُ الْعَشْرَةُ نَاقَةً		

Wherever the numeral, and not the thing numbered, takes the article, and a qualifying adjective follows, this must take the article, as in the example given above :

السبع دَعَائِمُ النَامُوسِيَّةِ "The seven fundamental precepts of the law."

THE ORDINAL NUMBERS.

(127). The ordinal numbers are regarded as agents or qualifying nouns, and are subject to the same laws.

The ordinals for the units (except the first) are of the form فَاعِلٌ, and are therefore susceptible of the feminine terminations, singular and plural. Those for the tens, hundreds and thousands are the same for both genders.

For our expressions “one of two,” “one of four,” etc., the Arabs say, “the second of two,” “the fourth of four,” etc., as

ثَانِي اِثْنَيْنِ “One of two.”

رَابِع اَرْبَعَةٍ “One of four.”

Similarly, for “he makes a fifth,” they say, “he is the fifth of four.”

Here the true *agent* sense is given to the ordinal, which may therefore either govern like a noun or a verb (see p. 225), as

هُوَ خَامِسُ اَرْبَعَةٍ } “He makes a fifth.”
هُوَ خَامِسٌ اَرْبَعَةٍ }

DATES.

(128). In dates the cardinal numbers are used following the word سَنَةٌ in the dependent case; the order preserved is units, tens, hundreds, thousands, and they are connected together with the conjunction وَ, as

فِي سَنَةِ سِتٍّ وَتِسْعِينَ وَثَلَاثِمِائَةٍ وَالفِ “In the year 1396.”

In employing the ordinal numbers for dates, the word *day* is frequently understood as with us; *e.g.*

ثَامِنُ عَشْرِي شَهْرِ رَجَبٍ “28th of the month Rejeb.”

But if the article be used with the ordinal, the construct form cannot of course be employed; *e.g.*

الثَّامِنُ وَالْعِشْرُونَ مِنْ شَهْرِ رَجَبٍ “The 28th of the month Rejeb.”

The day of the month is expressed either in the same manner as with us, counting from the first day, or according to the following system :

- 1st Rejeb { لَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ "On the first night of Rejeb
being passed."
لَمَسْتَهْلٍ or غَرَّةِ رَجَبٍ "On the new moon or the
blaze of Rejeb" (غَرَّةُ meaning the "blaze" or
مَسْتَهْلٍ or white mark on a horse's
forehead).
غَرَّةِ رَجَبٍ }
- 2nd ,, لَيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ
- 3rd ,, ثَلَاثَ خَلَوْنَ مِنْ رَجَبٍ
- 10th ,, to
عَشْرَ خَلَوْنَ مِنْ رَجَبٍ
خَلَوْنَ being understood before كَيْالٍ .
- 11th ,, لِأَحَدَى عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ "On eleven nights of Rejeb
being passed.
- 12th ,, لِاثْنَتَيْ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ
- 13th ,, لِثَلَاثَ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ
- 14th ,, لِأَرْبَعِ عَشْرَةَ خَلَّتْ مِنْ رَجَبٍ
- 15th ,, { فِي النِّصْفِ مِنْ رَجَبٍ "In the middle of Rejeb."
فِي مِنتَصَفِ رَجَبٍ }
- 16th ,, لِأَرْبَعِ عَشْرَةَ بَقِيَتْ مِنْ رَجَبٍ "On fourteen nights re-
maining of Rejeb."
to
- 19th ,, لِتِسْعِ عَشْرَةَ بَقِيَتْ مِنْ رَجَبٍ
- 20th ,, لِعَشْرِ بَقِيْنَ مِنْ رَجَبٍ
- 27th ,, to
لِثَلَاثِ بَقِيْنَ مِنْ رَجَبٍ
بَقِيْنَ being understood before كَيْالٍ .

28th Rejeb	لَيْلَتَيْنِ بَقِيَّتَا مِنْ رَجَبٍ	
29th „	لَيْلَةً بَقِيَّتْ مِنْ رَجَبٍ	
30th	$\left\{ \begin{array}{l} \text{لَاخِرَ لَيْلَةٍ مِنْ رَجَبٍ} \\ \text{سَرَارٍ or سَرَارٍ or سَرَارٍ or سَرَارٍ} \\ \text{or سَرَارٍ or سَرَارٍ or سَرَارٍ or سَرَارٍ} \\ \text{لَسْنَا رَجَبٍ or لَسْنَا رَجَبٍ} \end{array} \right.$	“On the last night of Rejeb.”

PROPER NAMES.

(129). Proper names are either Simple, as زَيْدٌ “Zeid;” or Compound, as عَبْدُ اللَّهِ “‘Abd’allah.”

SIMPLE PROPER NAMES.

(130). A mere proper name, not having an intelligible signification in Arabic, is only inflected with ة and ا; and being definite, it is not susceptible of *tenuwīn*, and cannot take the article, as

جَاءَ يُوسُفُ “Joseph came.”

رَأَيْتُ يُوسُفَ “I saw Joseph.”

مَرَرْتُ بِيُوسُفَ “I passed by Joseph.”

[But Arabic nouns employed as proper names, and having an intelligible meaning, as مُحَمَّدٌ “laudable,” are regularly declined.]

COMPOUND PROPER NAMES.

(131). Compound proper names are of three kinds.

1. Composed of a sentence, as تَابَ شَرًّا “He took an armful of wickedness,” the name of a celebrated Arab poet and brigand.

To this class are also referred such names as يَزِيدُ

“Yezid,” or شَمْر “Shammar,” which have verbal forms. Such names remain uninflected and uninfluenced by verbs, particles, etc., as

جَاءَ نَابِطًا شَرًّا “Taabbata-Sharran came.”

رَأَيْتُ نَابِطًا شَرًّا “I saw Taabbata-Sharran.”

مَرَرْتُ بِنَابِطٍ شَرٍّ “I passed by Taabbata-Sharran.”

2. Compounded of two words of which the second has become a mere termination, as حَضْرَمَوْتُ “Ḥaḍhramaut,” بَعْلَبَكَّ “Baalbekk.”

Of these the first portion is invariably pointed with ـَ *fethah*, and the second follows the rule of a simple proper name taking only ـَ in the nominative, and ـِ in the objective and oblique, as

هَٰذِهِ بَعْلَبَكَّ “This is Baalbekk.”

رَأَيْتُ بَعْلَبَكَّ “I saw Baalbekk.”

مَرَرْتُ بِبَعْلَبَكَّ “I passed by Baalbekk.”

But if the first portion of the word end in ـِ *y*, it remains quiescent, as مَعْدِي كَرِبٌ “Mādi-Karib.”

3. Composed of two nouns in a state of construction, as عَبْدُ اللَّهِ “‘Abdallah” (servant of God); in this case the first portion is subject to the ordinary rules, being inflected according to the governing word; the second part, being itself governed by the first, is always in the oblique case, thus

جَاءَ عَبْدُ اللَّهِ “‘Abdallah came.”

رَأَيْتُ عَبْدَ اللَّهِ “I saw ‘Abdallah.”

مَرَرْتُ بِعَبْدِ اللَّهِ “I passed by ‘Abdallah.”

In forming the dual and plural of proper names composed of the words **إِبْنُ** or **بِنْتُ** and another noun, and which are employed generally, as in the generic name of animals, etc., only the first portion is capable of receiving the inflexion, as

	MASC.		FEM.
Singular	إِبْنُ آوِي	"a jackal."	Plural بَنَاتُ آوِي .

But such compounds as **عَبْدُ اللَّهِ** being proper names of men, especially if they are well-known individuals, may make their plurals in the ordinary measure for quinqueliterals, viz. **الْعَبَادَةُ الثَّلَاثَةُ**; **فَعَالِلَةُ**; "the three 'Abdallahs," i.e. 'Abdallah ibn 'Omar, 'Abdallah ibn 'Abbas, and 'Abdallah ibn Mas'ud, three celebrated authorities for the traditional sayings of Moḥammed.

CONSTITUENT PORTIONS OF PROPER NAMES.

(132). Proper names of men consist of three portions :

1. The **إِسْمُ** Name, as **زَيْدٌ** "Zeid;" 2. the **لَقَبٌ** or Title, as **زَيْنُ الْعَابِدِينَ** "Zein el-'Abidín (ornament of the worshippers); and 3. the **كُنْيَةُ** or Familiar Name, which is always composed of the word **أَبٌ** "father," or **أُمٌّ** "mother," as **أَبُو بَكْرٍ** "father of Bekr" (first born).

When the Name and Title come together, the name must always precede, as **زَيْدٌ أَنْفُ الْوَحْشَةِ** "Zeid 'camels nose';" but when the Name and Familiar Name come together, the order is immaterial, as **عُمَرُ أَبُو بَكْرٍ** "Omar Abúbekr," or **أَبُو بَكْرٍ عُمَرُ** "Abúbekr 'Omar;" and when all three come together, they may be arranged in any order whatever. When the name and title are both single words, they may either be placed in apposition, or

they may be placed in construction, as جَاءَ سَعِيدٌ كُرْزٍ "Saïd Kurz came."

جَاءَ سَعِيدٌ كُرْزٍ	}	"Saïd Kurz came."
جَاءَ سَعِيدٌ كُرْزٍ		
رَأَيْتُ سَعِيداً كُرْزاً	}	"I saw Saïd Kurz."
رَأَيْتُ سَعِيدَ كُرْزٍ		
مَرَرْتُ بِسَعِيدٍ كُرْزٍ	}	"I passed by Saïd Kurz."
مَرَرْتُ بِسَعِيدِ كُرْزٍ		

But if they are either both compound, or one is compound and one simple, they are always put in apposition, as

جَاءَ عَبْدُ اللَّهِ زَيْنُ الْعَابِدِينَ	"Abdallah Zein el-'Abidîn came."
رَأَيْتُ عَبْدَ اللَّهِ زَيْنَ الْعَابِدِينَ	"I saw 'Abdallah Zein el-'Abidîn."
جَاءَ سَعِيدُ زَيْنِ الْعَابِدِينَ	"Saïd Zein el-'Abidîn came."
مَرَرْتُ بِسَعِيدِ زَيْنِ الْعَابِدِينَ	"I passed by Saïd Zein el-'Abidîn."

NOUNS WHICH GOVERN LIKE VERBS.

THE USE OF THE INFINITIVE OR NOUN OF ACTION AS A VERB.

(133). As in English, the infinitive or verbal noun may govern another noun in the objective case, as صَبَّحْتُ زَيْدًا شَرِبَ الْخَمْرَ "I wonder at Zeid's drinking the wine."

When governing the genitive, it has a passive sense, as صَبَّحْتُ شَرِبَ الْخَمْرِ "I wondered at the drinking of the wine," i.e. at its being drunk.

When the noun of action is separated from its com-

plement, the latter is put in the objective case instead of the genitive, thus

إِطْعَامُ يَتِيمٍ "Feeding an orphan."

إِطْعَامُ فِي يَوْمٍ مَسْغَبَةٍ يَتِيمًا "Feeding an orphan in time of famine."

Similarly, when the noun of action is defined by the article, as لَمْ أَكُلْ عَنِ الضَّرْبِ مِسْمَاً "I did not desist from the striking Misma'."

Nouns which are not properly nouns of action may take the same construction, provided they are equivalent in meaning to the noun of action proper, as

بَعْدَ عَطَاءِكَ الْمِائَةِ الرِّثَاعَا "After your giving the hundred she-camels grazing at large."

بَعْدَ رَدِّي الْمَوْتَ عَنِّي "After his driving away death from me."

بِعِشْرَتِكَ الْكِرَامَ تَعُدُّ مِنْهُمْ "By thy associating with the generous, you will be numbered amongst them."

ذِكْرُ رَحْمَةِ رَبِّي عَبْدَهُ "The remembrance of my lord's mercy to his servant."

كَانَ قَتْلُ الْخُلَيْفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ

"The Caliph's slaying Jaáfer took place in this year."

And *vice versá*, the objective complement may be put in the genitive, as

وَمَنْعَ النَّاسِ كَافَةً مِنْ مُخَاطَبَتِهِ أَحَدًا وَمَكَاتِبَتِهِ بِسَيِّدِنَا وَمَوْلَانَا

"He forbade people generally from any one addressing him or writing to him as 'my lord and master!'"

حَجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا "His pilgrimage to The House (Mecca) who can find means thereto."

حُبِّيهِ عَلَّمَنِي التَّنَسُّكَ "My love for him taught me piety."

The same constructions are found with the nouns of action from doubly transitive verbs, as

إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خَبْرًا مَسْمُومًا

“Verily the people were shocked at Moḥammed’s giving ‘Amr poisoned bread to eat.”

If the verb governs its complement by means of a preposition, the noun of action may be used with a similar construction, as *إِسْتَعْفَارُ إِبْرَاهِيمَ لِأَبِيهِ* “Abraham’s asking pardon for his father.” This is especially the case in neuter verbs, as *خُرُوجُهُ عَلَى السُّلْطَانِ* “his rebellion against the Sultan.”

And if the noun of action is itself in a state of construction with a noun expressing time or place, the subject of the action will then be in the subjective, and the object in the objective case, as

إِنْتَظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدَ عَمْرًا “Moḥammed’s waiting for ‘Amr on Friday.”

Note.—It will be seen from the foregoing examples that, when the noun of action fulfils the function of the verb, either the subject or the object may be expressed by placing it in construction with such noun of action.

When the noun of action is undefined, especially in the adverbial accusative, or when it is in construction with its subject, it frequently takes its objective complement with *لِ*, as

إِكْرَامًا لِّخَاطِرِي “To please me,” instead of *إِكْرَامًا خَاطِرِي*.

تَسْوِيقُ الشَّمْسِ لِلْأَرْضِ “The sun’s warming the earth.”

Vice versa, the noun of action is frequently repre-

sented by the aorist of the verb, preceded by the particle ^{أَنَّ}, or by the preterite with ^{مَا}, as

^{أَنَّ تَصُومُوا خَيْرٌ لَّكُمْ} "That you should fast is better for you."

^{وَدُّوا مَا عَنِتُّمْ} "They would have liked that you should have perished."

THE USE OF THE AGENT, INTENSIVE AGENT, AND PASSIVE PARTICIPLE

AS A VERB.

(134). The agent may govern a noun in the objective case if it refers to a present or future time, as ^{هَذَا ضَارِبٌ زَيْدًا} "this is (a man who) is striking, or is going to strike, Zeid." Or if it be negative or interrogative, as

^{مَا ضَارِبٌ زَيْدٌ عَمْرًا} "Zeid is not striking 'Amr."

^{أَضَارِبُ زَيْدٌ عَمْرًا} "Is Zeid striking 'Amr?"

If it refer to a past action, it must be put in the usual construct form with the oblique case, as ^{هَذَا ضَارِبُ زَيْدٍ} "this (is the man who) struck Zeid."

The pronoun ^{نِي} of the first person, although properly used only with verbs, is sometimes joined to the agent when thus used, as ^{هَلْ أَنْتُمْ صَادِقُونِي} "do you believe me?" and with the noun of superiority, as

^{غَيْرِ الدِّجَالِ أَخَوْفَنِي عَلَيْكُمْ مِنْهُ}

"(There is) another than the Anti-christ (who) inspires me with more fear for you than he does."

(135). So too the intensive agent, as

^{ضَرَابُ عَمْرًا} "He who thrashes 'Amr."

^{ظُلُومُ قَوْمِهِ} "A great tyrant to his tribe."

(136). The passive participle may govern the nominative like its verb; thus, just as you say ^{ضَرَبَ} ^{زَيْدٌ} ^{غُلَامَهُ} “Zeid, his slave is beaten,” so also you say, ^{زَيْدٌ} ^{مَضْرُوبٌ} ^{غُلَامُهُ} “Zeid whose slave is beaten;” construed with the genitive, as ^{زَيْدٌ} ^{مَضْرُوبٌ} ^{غُلَامِهِ}, it would mean “Zeid with a beaten slave.”

When the noun or agent governs its complement in the objective case, it does not lose its *tenwin*, but in the dual and plural the *ن* may be dropped.

THE NOUN OF SUPERIORITY.

(137). If the noun of superiority have the article prefixed, it is considered as a superlative, and agrees in gender, number and case with the noun qualified by it, as

^{زَيْدٌ} ^{أَفْضَلُ} “Zeid is the most accomplished.”

^{هِنْدٌ} ^{أَفْضَلُ} “Hind is the most accomplished.”

^{الزَّيْدَانِ} ^{أَفْضَلُ} “The two Zeids are the most accomplished.”

^{الهِندَاتِ} ^{أَفْضَلُ} “The Hinds are the most accomplished.”

If it is to be used as a comparative, it takes ^{مِنْ}, and in this case remains always in the masculine singular, as

^{زَيْدٌ} ^{أَفْضَلُ} ^{مِنْ} ^{عَمْرٍو} “Zeid is more accomplished than ‘Amr.”

^{هِنْدٌ} ^{أَفْضَلُ} ^{مِنْ} ^{دَعْدٍ} “Hind is more accomplished than Dád.”

^{الرَّجُلَانِ} ^{أَفْضَلُ} ^{مِنْ} ^{الْمَرَاتِينِ} “The two men are more accomplished than the two women.”

^{الرِّجَالُ} ^{أَفْضَلُ} ^{مِنْ} ^{النِّسَاءِ} “Men are more accomplished than women.”

It may be followed by an undefined noun in a state

of construction with it, in which case also it remains masculine singular, as

زيد أكرم رجل "Zeid is a most generous man."

هند أجمل امرأة "Hind is a most beautiful woman."

But if it be followed by a definite noun in a state of construction with it, it may either agree or not with its noun, as

الزيدان أفضل القوم } "The two Zeids are the most accom-
or
الزيدان أفضل القوم } plished of the tribe."

الهنديات أفضل النساء } "The Hinds are the most beautiful
or
الهنديات فضليات النساء } of (the) women."

The first construction is the most approved.

Comparatives formed from transitive verbs take the object in the dependent case with لِ, as هو أطلبُ لِلْعِلْمِ مِنْكُمْ "he seeks more after knowledge than you."

Those formed from verbs of loving, hating, etc., also take the object with لِ as المؤمن أحبُّ لِلَّهِ مِنْ نَفْسِهِ "the believer loves God more than himself," and they take the subject with إِلَى as المؤمن أحبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ "the believer is more beloved of God than any other.

Those formed from verbs of knowing, etc., take the object with بِ, as أنا أعرفُ بِالْحَقِّ مِنْكُمْ "I know the truth more than you."

Those formed from intransitive verbs require the same preposition after them as the verb from which they are derived, as

هو أزهَدُ فِي الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِثْمِ وَأَحْرَصُ إِلَى الْحَمْدِ

“He is more abstinent in worldly things, prompter to good, farther from sin, and more eager for praising God.”

Frequently this use of comparative adjectives gives rise to an elliptical form of expression, as هُوَ أَحْوَجُ إِلَيَّ مِنْهُ إِلَى هُوَ أَحْوَجُ إِلَى مَنْتَى إِلَيْهِ “he needs me more than I him;” where مَنْتَى is for مِنْ أَحْتِيَاجِي.

A similar ellipse occurs in the sentence

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُجْلَ مِنْهُ فِي عَيْنِ زَيْدٍ

which will be explained further on.

Followed by مَا, the noun of superiority expresses the greatest possible degree of superiority, as

فَارَقْنَا أَحْوَجَ مَا نَحْنُ إِلَيْهِ فِي مَخَالِيبِ أَعْدَائِنَا

“He left us, when we had most need of him, in the claws of our enemies.”

NOUNS EXPRESSING INHERENT QUALITIES.

(138). Nouns expressing inherent qualities may govern like verbs; they will be susceptible of three different constructions, according to the point of view from which they are regarded. Thus we may express in Arabic the idea of “the man handsome of face,” in any of the following manners :

1.

$\left. \begin{array}{l} \text{الوجه} \\ \text{الوجه} \end{array} \right\}$	الرجل الحسن
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[In this example the article and noun of quality are considered as equivalent to the conjunctive and the verb, i.e. $\text{الوجه} = \text{الحسن}$, and if pointed with ء, الوجه is

either considered as the agent or nominative of such verb = "who the face is handsome;" or if pointed with ـَ , الْوَجْهَ , as the adverbial accusative = "who is handsome as to the face."] Similarly,

2. $\left. \begin{array}{l} \text{وَجْهَهُ} \text{ or } \text{وَجْهَ أَبِيهِ} \\ \text{وَجْهًا} \text{ , } \text{وَجْهَهُ} \text{ or } \text{وَجْهَ أَبِيهِ} \end{array} \right\} \text{الرجل الحسن}$

"The man handsome of face, whose face is handsome, or whose father's face is handsome."

3. $\left. \begin{array}{l} \text{الْوَجْهَ} - \text{وَجْهَهُ} - \text{وَجْهَ أَبِيهِ} \\ \text{وَجْهًا} - \text{الْوَجْهَ} - \text{وَجْهَهُ} - \text{وَجْهَ أَبِيهِ} \end{array} \right\} \text{رَجُلٌ حَسَنٌ}$

"A man handsome of face," etc.

In (1) we may also say الرجل الحسن الوجه , which is merely the ordinary construction, حَسَنُ الْوَجْهِ "handsome of face," the article being prefixed to the compound expression formed by the two nouns in a state of construction (see p. 202).

The genitive is obviously inadmissible in the other examples, as it would violate the rule for the construction of nouns, see p. 201 (112).

In declining these forms of expression, the last word, which is considered as the subject of the verb, implied in الحسن , remains unchanged, thus

..... $\text{جَاءَنِي رَجُلٌ حَسَنٌ وَجْهَهُ} - \text{الْوَجْهَ}$ "A man handsome of face came to me."

..... $\text{مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهَهُ} - \text{الْوَجْهَ}$ "I passed by a man handsome of face."

..... $\text{رَأَيْتُ رَجُلًا حَسَنًا وَجْهَهُ} - \text{الْوَجْهَ}$ "I saw a man handsome of face."

- جَاءَنِي الرَّجُلُ الْحَسَنُ وَجْهَهُ "The man handsome of face came to me."
 مَرَرْتُ بِالرَّجُلِ الْحَسَنِ وَجْهَهُ "I passed by the man handsome of face."
 رَأَيْتُ الرَّجُلَ الْحَسَنَ وَجْهَهُ "I saw the man handsome of face."

When "fair of face" is expressed by the ordinary state of construction, the epithet "fair" is of course adjectival, and agrees with the noun of which it is an attribute, as

- مَرَرْتُ بِرَجُلٍ حَسَنٍ الْوَجْهَ "I passed by a man fair of face."
 رَأَيْتُ امْرَأَةً حَسَنَةَ الْوَجْهِ "I saw a woman fair of face."
 جَاءَنِي رَجُلَانِ حَسَنَا الْوَجْهِ "There came to me two men fair of face."

And similarly where the adverbial accusative وَجْهًا is used, as

- مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهًا "I passed by a man fair in face."
 رَأَيْتُ امْرَأَةً حَسَنَةً وَجْهًا "I saw a woman fair in face."
 جَاءَنِي رَجُلَانِ حَسَنَانِ وَجْهًا "There came to me two men fair in face."

But in the other cases the words وَجْهًا, وَجْهٌ, etc., being considered as the subject of the verb, implied in حَسَنَ, the latter word must therefore agree with them in gender and number, though not in case, as

- مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهَهُ "I passed by a man fair of face."
 مَرَرْتُ بِامْرَأَةٍ حَسَنٍ وَجْهَهَا "I passed by a woman fair of face."
 مَرَرْتُ بِرِجَالٍ حَسَنَةٍ وَجْهَهُمْ "I passed by men fair of face."
 مَرَرْتُ بِنِسْوَةٍ حَسَنٍ مَنَظَرَهَا "I passed by women fair of appearance."

رَأَيْتُ رَجُلًا مَرِيضًا غَلَامَهُ "I saw a man whose slave was sick."

رَأَيْتُ رَجُلًا مَرَضَى غِلْمَانَهُ "I saw a man whose slaves were sick."

In the comparative of the adjective in such an expression as مَرَرْتُ بِرَجُلٍ حَسَنٍ أَبَوُهُ "I passed by a man whose father was handsome," it will be necessary to change the form somewhat, and say مَرَرْتُ بِرَجُلٍ أَبَوُهُ أَحْسَنُ مِنْهُ "I passed by a man whose father was handsomer than he." If, however, the proposition be affirmative, but preceded by a negative statement, and the subject is distinct from the noun qualified, the adjective may assume the comparative form, as

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلَ مِنْهُ فِي عَيْنِ زَيْدٍ

"I have never seen a man with kohl¹ in his eye handsomer than it is in Zeid's eye."

But there must be two distinct ideas in such an expression, and we cannot say مَا رَأَيْتُ رَجُلًا أَحْسَنَ مِنْهُ أَبَوُهُ "I have never seen a man whose father is handsomer than he," because the sentence contains only one idea, and the noun with which comparison is made is the same which is qualified by the adjective. In such a case the form of the sentence will be مَا رَأَيْتُ رَجُلًا أَبَوُهُ أَحْسَنُ مِنْهُ.

OTHER WORDS WHICH ARE COGNATE TO VERBS.

(139). 1. Words which contain in themselves the meaning of verbs may govern an objective case like verbs. Such words convey either

A past sense, as

اِئْتَرَقَ "There is a difference between" شَتَانٌ

¹ Powdered antimony with which the Orientals blacken the edge of the eyelids.

A precative or deprecative sense, as

هَيِّبَاتْ "Away with" = بَعْدْ "Be it remote."

آمِينَ "Amen!" = اَسْجِبْ "Answer our prayer."

An aorist sense, as

أَوْه or آدْ "Alas!" = اَتَوَجَّعْ "I am in pain."

وَيْ "Oh!" = اَعْجَبْ "I wonder."

An imperative sense, as

مَهْ or صَهْ "Silence!" = اُسْكُتْ "Hold your tongue."

حَمِيلْ "Look sharp!" = اِسْرَعْ "Hasten."

رَوَيْدْ "Gently with...." = اَمْسِلْ "Delay (it)."

Sometimes, as in the last example, they may be considered as nouns of action, in which case they may either take a complement in the genitive, as رَوَيْدَ عَمْرٍو "gently with Amr," or they may be used adverbially without a complement, as رَوَيْدْ "gently" = مَهَلًا.

رَوَيْدْ, when it is considered as an imperative, may also take the affixed pronoun of the second person, in which case it is still followed by the accusative, as رَوَيْدَكَ عَمْرًا "gently with 'Amr."

2. Certain adverbs govern like verbs, as

دُونَكَ زَيْدًا "Here's Zeid for you!" = خُذْ زَيْدًا "Take Zeid."

اَمَامَكَ "Go on!" (*lit.* before you) = تَقَدَّمَ.

اِيَّاكَ وَالْاَسَدَ "Beware of the lion!"

3. Also some prepositions with their cases, as

عَلَيْكَ زَيْدًا "Take care of Zeid" = اِلْزَمْ زَيْدًا.

اِلَيْكَ عَنِي "Begone!" = تَسَّحَّ.

All the above are irregular in their terminations; there is, however, one form which may be derived regularly from any verb, and used as an interjection, namely *يَعَالِ*, as

اَنْزِلْ "Come down!" = *نَزَالِ*.

اُكْتُبْ "Write away!" = *كُتَابِ*.

Words of this kind conform exactly to the verb in their functions; that is, they govern, but are not governed, nor are they put in construction with a *preceding* noun, nor may they be preceded by the noun which they govern.

When they are followed by a verb in the aorist tense in such a connexion, as *صَهْ فَأَحْدِثْكَ* "hold your tongue, and I will talk to you," the verb which follows has the final vowel apocopated as in the example (see p. 176).

Note.—Some of these words are susceptible of *tenwin*, and are then indefinite; while those which have not *tenwin* are definite: thus, *صَهْ* means "preserve silence in this particular instance," *أُسْكُتِ السُّكُوتَ*; but *صَهْ* means "be silent" generally, *أُسْكُتِ سُكُوتًا*.

Adverbs and prepositions with their cases, when they follow a negative or interrogative particle, take a nominative, as though some verb implying "abiding" were understood, as

مَا عِنْدَكَ مَالٌ "You have no property—*lit.* property (remains) not with you."

هَلْ فِي الدَّارِ زَيْدٌ "Is Zeid (abiding) in the house."

But this may also be explained by the rule for subject and predicate (see p. 236).

SECTION II.—THE SENTENCE.

PARTS OF A SENTENCE.

(140). A proposition consists of a subject and an attribute or predicate, and enunciates the existence of the former in relation to the latter. The word expressing this relation is called the verb. If simple existence be predicated, the substantive verb “*is*” is used.

(141). A sentence or clause beginning with a noun is called a *nominal sentence*, as ^{زَيْدٌ قَامَ} “Zeid stood up.” When beginning with a verb, it is called a *verbal sentence*, as ^{قَامَ زَيْدٌ} “Zeid stood up.” The proposition is either *major*, consisting of a subject and predicate, the latter consisting of a complete clause, as ^{زَيْدٌ قَامَ أَبُوهُ} *Zeid his father is standing*; or *minor*, and forming the predicate of another proposition, as ^{قَامَ أَبُوهُ}, in the above example. It may be both major and minor at once, as ^{زَيْدٌ أَبُوهُ غَلَامَةٌ مُنْطَلِقٌ} “Zeid, his father’s slave is going away.”

(142). A clause (in which is included a verb, as ^{يَرْكُضُ} “he runs,” where the pronominal agent is implied, see p. 154) may serve as the predicate to another clause, in which case it may be placed in apposition with it, without the intervention of a conjunction, provided it occur after an undefined simple noun, as ^{يُصَلِّي} “he prays,” in the following sentence, ^{مَرَرْتُ بِرَجُلٍ يُصَلِّي} “I passed a man praying,” where ^{يُصَلِّي} is considered as the qualifying epithet of ^{رَجُلٍ}.

If it occur after a definite simple noun, as ^{جَاءَ زَيْدٌ يَرْكُضُ}

“Zeid came running,” it is considered as adverbial, expressing the state or condition of the noun.

The aorist indicative, following a preterite without the intervention of a particle, often implies an act consequent on the past time implied in the preterite, as أَتَى إِلَى عَيْنِ مَاءٍ يَشْرَبُ “he came to a fountain of water to drink.” If the minor clause, consisting of or containing a verb, occur after anything but a substantive noun, it may be considered either as an epithet or an adverb, as

هَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ “This is a blessed notice which we have revealed.”

كَمَثَلِ الْإِجْمَارِ يَحْمِلُ أَثْقَارًا “Like the ass (*lit.* like the similitude of the) carrying books.”

In the first of the above examples أَنْزَلْنَاهُ is regarded either as an epithet of ذِكْرٌ, and in apposition with مُبَارَكٌ, or as adverbial of condition; and in the second يَحْمِلُ أَثْقَارًا stands in a similar relation to الْإِجْمَارِ. This الْإِجْمَارِ is not a really definite noun, but merely has the آل which marks species, see p. 157 (81), and is considered to be general and in a manner indefinite.

The Arabic grammarians give a great many other examples of clauses, which, by standing in the position of an inflected noun, may dispense with the conjunction; but the examples given above will enable the student to understand the principle of all similar constructions.

THE SUBJECT AND PREDICATE.

(143). The principle which I have already suggested for the concordance of the Agent and Verb (see pp. 182, 183), will apply equally to the Subject and Predicate of

a sentence, and it will be seen that the following rules naturally result from it.

1. The predicate is always in the nominative or subjective case.

2. If both subject and predicate are definite, it is usual, for the sake of perspicuity, to insert the pronoun هُوَ masc. sing., هُمْ masc. pl., etc., which serves for the simple substantive verb "is," as

اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ "God is the living—the self-subsistent."

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ "They are the prosperous."

Where the subject is a personal pronoun of the first or second person, the pronoun of the *third person* is used to form the copula, as أَنَا هُوَ الرَّبُّ إِلَهُكَ "I am the Lord thy God."

The subject in Arabic is equivalent to what is sometimes called in Latin grammar a *pendent nominative*, and the predicate is any thing which is afterwards affirmed concerning it, as

PREDICATE. SUBJECT.

طَلَعَتِ الشَّمْسُ "The sun it rose."

This must not be confounded with طَلَعَتِ الشَّمْسُ "the sun rose," as such an expression, consisting of a verb with its agent, may of itself form the subject to a subsequent predicate.

The subject may indeed be either a noun, as زَيْدٌ قَائِمٌ "Zeid (is) standing;" or a detached pronoun, as هُوَ قَائِمٌ "he (is) standing;" or more than one noun, as زَيْدٌ غُلَامُهُ مُنْطَلِقٌ "Zeid, his servant (is) going away."

The predicate may be either a single noun, as زَيْدٌ قَائِمٌ "Zeid (is) standing;" or a sentence grammatically con-

nected with the subject, as زَيْدٌ قَائِمٌ أَبُودُ “Zeid, his father (is) standing;” or a pseudo-sentence, as زَيْدٌ عِنْدَكَ أَوْ فِي الدَّارِ “Zeid (is) he with you or at home?” or it may consist of several nouns or epithets, as زَيْدٌ فَقِيمٌ شَاعِرٌ “Zeid (is) a lawyer, a poet.”

When the predicate is anything other than a verb, the substantive verb “is” is omitted, as زَيْدٌ قَائِمٌ “Zeid (is) standing.”

When the predicate is a verb, as in the sentence طَلَعَ الشَّمْسُ طَلَعَتْ, no ellipse occurs, since the pronominal termination تْ is considered as the agent to the verb طَلَعَ, and the sense is regarded as complete; see p. 154 (78).

The subject, if a noun, should be definite; but in the following cases it may be indefinite :

1. If the predicate be an adverb or a noun with a preposition (in which case the sense is complete), as

عِنْدِي كِتَابٌ “I have (with me is) a book.”

فِي الدَّارِ رَجُلٌ “In the house (is) a man.”

2. If it follows an interrogative or negative particle, as

هَلْ فَتْنِي فِي الدَّارِ “Is there a youth in the house?”

مَا خِلُّ لَنَا “We have no friend” (*lit.* no friend is to us).

3. If it has an adjective qualifying it, as

رَجُلٌ مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ “A believing man is better than an infidel.”

4. If it govern another word by means of a preposition, as رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ “a longing for goodness is good.”

5. If it is in construction with another indefinite noun, as عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ “An hour’s justice (is) better than a thousand months’ worship.”

6. If it occur in a prayer, as *سَلَامٌ عَلَيْكُمْ* "peace (be) upon you."

[It will be seen that indefinite nouns under these circumstances become really defined; they are therefore not really exceptions, although the grammarians give them as such.]

The predicate should be indefinite, but it may be definite if the subject is so also, as *هَذَا عَبْدُ اللَّهِ* "this (is) 'Abdallah."

OMISSION OF THE PREDICATE.

(144). Sometimes the predicate is omitted, as

خَرَجْتُ فَإِذَا السَّبُعُ "I went out, and behold! the wild beast
(*scilicet*, was before me)."

It is always omitted in the following cases :

1. After *لَوْلَا* "were not," as *لَوْلَا زَيْدٌ لَهْلَكَ عَمْرُو* "were it not for Zeid, 'Amr would have perished" (*i.e.* had not Zeid come to the rescue, etc.).

2. When it precedes a noun in the objective case, which could not serve as the predicate, as *سَفَرِي مَاشِيًا* "my journey (was performed) walking."

لَوْلَا "were it not for," though exercising no grammatical influence on what follows, may take the affixed pronouns, as *لَوْلَاهُ*, *لَوْلَاكَ*, etc. These represent the genitive, not the accusative; for one says *لَوْلَايَ*, not *لَوْلَانِي*; see p. 151 (75).

3. After *وَ* "and," in the sense of *مَعَ* "with," as *كُلُّ رَجُلٍ وَضِيعَتُهُ* "every man and his own trade," *i.e.* "every man and his own trade should be found together" (*ne sutor ultra crepidam*).

4. When it is any form of swearing, as *لَعَمْرُكَ لَا فَعَلْتُ*

“by your life I will certainly do so and so,” *i.e.* “by your life (I swear).”

5. When it is an infinitive or verbal noun serving instead of a verb, as صَبِرَ جَمِيلٌ “good patience,” *i.e.* “good patience (be mine)=I must be patient.”

(145). The subject may consist of an adjective with its substantive following a particle of negation or interrogation, in which case the predicate is not required, as مَا قَائِمُ الزَّيْدَانِ “the two Zeids are not standing.” Here the word قَائِمٌ stands instead of the proper predicate.

هَلْ مَضْرُوبٌ بَنُوكَ “are your sons beaten?” In this case مَضْرُوبٌ serves for the predicate.

In these instances, as in the case of verbs and their agent, it is not necessary to put the word expressing action in the plural number, to agree with the noun in the plural, because it is mentioned first in the sentence (see pp. 182, 183).

CONCORD OF THE SUBJECT AND PREDICATE.

(146). The rules for the concordance of the subject and its predicate or attribute are almost the same as those for the concordance of the agent and the verb; p. 235 (143).

If the predicate be a participial or true adjectival form and follow the subject, it agrees with the subject in gender and number, unless it be an irregular plural, in which case it is put in the singular feminine, as

كَانَ أَبَوَاهُ مُؤْمِنِينَ “Both his parents were true believers.”
تَعْمَى الْقُلُوبُ وَالْعَيُونُ نَظِيرَةٌ “The hearts are blind, though the eyes may see.”

But if it precede the subject, as in negative or interrogative sentences, it is put in the singular, as

أَدَاخِلُ الرَّجُلَانِ “Are the two men coming in?”
مَا خَارِجُ الرَّجَالِ “The men are not going out.”

If the subject is a collective noun, the attribute may be plural, as كُلُّ لَهُ قَانِتُونَ “all are obedient to Him.”

If the subject is a demonstrative pronoun, it agrees in gender with the predicate, as it were, by anticipation, as تِلْكَ آيَاتُ اللَّهِ “these are God’s signs.”

INVERSION OF THE SUBJECT AND PREDICATE.

(147). The predicate should follow the subject as a rule, but it necessarily precedes in certain cases.

1. When it naturally begins the discourse, as, for instance, an interrogative particle,

مَنْ فِي الدَّارِ “Who (is) in the house?”
كَيْفَ أَنْتَ “How (are) you?”

2. When it consists of an adverb or of a preposition with its noun; and when the subject is undefined, as

عِنْدِي مَالٌ “I have wealth.”
فِي الدَّارِ امْرَأَةٌ “In the house (is) a woman.”

3. When it has an affixed pronoun referring to the subject, as فِي الدَّارِ صَاحِبُهَا “in the house is its owner” (the master is at home).

4. When the subject is restricted in meaning by the particles إِلَّا or إِنَّمَا, as

إِنَّمَا فِي الدَّارِ زَيْدٌ “Zeid only is in the house.”
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ “The apostle has only to deliver his message.”

5. If the initiative and emphatic particle لَ precede the subject, as $\text{كَأَنَّ زَيْدًا قَائِمًا}$ “Zeid is standing” (the one standing is Zeid).

6. If both the subject and predicate are definite; or if, being both indefinite, they act together as the subject to some other predicate not yet expressed, as

زَيْدٌ أَخُوكَ “Zeid, thy brother—.”

$\text{أَفْضَلُ مِنْ زَيْدٍ}$ “More excellent than Zeid.”

OMISSION OF THE SUBJECT.

(148). The subject may be omitted when the context indicates plainly what it is, as

$\text{البَابُ الْأَوَّلُ}$ “The first chapter.”

i.e. $\text{هَذَا الْبَابُ الْأَوَّلُ}$ “This is the first chapter.”

Or conversationally, as in answer to the question كَيْفَ أَنْتَ “how are you?” the answer may be عَلِيلٌ “ill.”

WORDS AFFECTING THE SUBJECT AND PREDICATE.

(149). Certain verbs and particles affect the subject and predicate both in form and meaning; they are the following :

1. The abstract verbs.
2. Approximate verbs.
3. Verbs denoting a mental process.
4. Verbs of praise and blame.
5. Particles which resemble verbs.
6. Negative particles.

1. ABSTRACT VERBS.

(150). The abstract verbs are—

كَانَ He was.	بَاتَ He was or did something in the night.
صَارَ He became.	مَا زَالَ He ceased not.
أَصْبَحَ He was or did something in the morning.	مَا بَرِحَ He left not off.
أَسْفَرَ He was or did something at dawn.	مَا أَتَنَكَتَ He desisted not from.
أَتَصَحَّى He was or did something at noontide.	مَا فَنَيْتَ He relinquished not.
ظَلَّ He was or did something in the shady part of the day.	مَا دَامَ Whilst he remained.
أَمْسَى He was or did something in the evening.	لَبَسَ He is not.

These verbs are called أَخَوَاتُ كَانَ “sisters of the verb كَانَ.” They put the subject in the nominative, and the predicate in the objective case, as كَانَ زَيْدٌ كَرِيمًا “Zeid was generous,” and لَيْسَ الْجَاهِلُ مَحْبُوبًا “an ignorant person is not liked.”

[*Note.*—These verbs each express a particular condition or phase of existence, and imply that the subject is in that particular condition. Now, the objective case in Arabic is always used to express *state* or *condition*, see p. 192 (108), and is therefore evidently required in this case. In the simple sentence زَيْدٌ كَرِيمٌ you merely mention the subject, and then affirm of him that he is, generally speaking, “a generous man”; but in the sentence صَارَ زَيْدٌ كَرِيمًا “Zeid became generous,” you affirm something more, namely, that he has entered upon the state or condition of being generous.]

Of these verbs مَا دَامَ and لَبَسَ are used in the preterite tense only, as أَكْرِمْ زَيْدًا مَا دُمْتَ قَادِرًا “be generous to Zeid while you remain able.”

[The abstract verbs can never be preceded by their predicate; as, for instance, we must not say مَا قَادِرًا دُمْتَ or مَا قَائِمًا زَالَ زَيْدٌ. But the predicate may come before the noun which is its subject, as مَا زَالَ قَائِمًا زَيْدٌ.]

The others, as كَانَ and the like, may be used in the other tenses, as كُنْ حَكِيمًا “be wise,” and لَا تَزَلْ آمِينًا “do not cease to be trustworthy.”

لَيْسَ generally takes the preposition بِ with its predicate, as لَيْسَ زَيْدٌ بِجَاهِلٍ “Zeid is not a fool.”

In the case of the abstract verbs the same rules hold with regard to the order of the noun and predicate as those for the ordinary verb and its agent, or for the subject and predicate of an ordinary sentence, see p. 178 (99) and p. 240 (147).

The abstract verbs may be employed like ordinary verbs, putting the agent in the nominative, and dispensing with any further predicate, as

كَانَ الْأَمْرُ “The affair was (*i.e.* took place).”

أَصْبَحَ عَمْرُو “Amr passed the morning.”

قَدْ كَانَ مَا كَانَ مِنَّا وَاللَّهُ خَيْرٌ وَأَبْقَى

“What took place from our act and deed took place: and God is good and most enduring.”

In some cases كَانَ need not be expressed, as قَدْ قِيلَ مَا قِيلَ إِنَّ صِدْقًا وَإِنْ كِذْبًا “What is said is said,—whether it be truth or falsehood,” where إِنَّ صِدْقًا وَإِنْ كِذْبًا are for إِنَّ كَانَ صِدْقًا الْخ.

The noun of action of the verb كَانَ is frequently em-

¹ الْخ is an abbreviation for إِلَى آخِرِهِ “to the end of it,” and is equivalent to our “&c.”

ployed like the verb itself, with regard to the government of the object, but the subject is put in the genitive in a state of construction with it, as

لِكُونِكَ قَوِيًّا وَكَوْنِ غَيْرِكَ ضَعِيفًا "From thy being strong and others weak."

The agent of the same verb may be similarly used, as

مُحَمَّدُ الْكَائِنُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالْطِّينِ

"Mohammed, who was a prophet when Adam was yet water and earth."

2. APPROXIMATE VERBS.

(151). The approximate verbs are of three kinds.

1. Expressing the fact of the action of the verb being near or on the point of taking place, as كَادَ, أَوْشَكَتْ, "he almost"

2. Expressing hope, or expectation, or probability of its taking place, as إِخْلَوْتُ, عَسَى, حَرَى, "probably he . . ."

3. Expressing its commencement, as أَشَأْ, طَفَنَى, جَعَلَ, "he began."

These all take the aorist, as

كَادَ الْفَارِسُ يَسْقُطُ "The horseman almost fell."

عَسَى زَيْدٌ أَنْ يَقُومَ "Probably Zeid will stand."

جَعَلَ زَيْدٌ يَتَكَلَّمُ "Zeid began to speak."

These verbs are only used in the preterite tense, except كَادَ and أَوْشَكَتْ, which have an aorist, as يَكَادُ, يُوشِكُ; the latter has also an active participle, مُوشِكٌ. They must precede the noun, and the noun must precede the predicate.

أَوْشَكَتْ and عَسَى, expressing contingency, generally take the particle أَنْ governing the conditional mood. With كَان it is generally omitted: but it is always used with إِخْلَوْتُ and حَرَى; never with the verbs expressing commencement.

1. أَوْشَكَتْ and إِخْلَوْتُ may be used impersonally, as

عَسَى أَنْ تَكْرَهُوا شَيْئًا “You may perhaps hate something.”

أَوْشَكَتْ أَنْ يَأْتِي “He may perhaps come.”

2. عَسَى may be preceded by its noun, and may either agree with it in number and person or not, as

زَيْدٌ عَسَى أَنْ يَقُومَ “Perhaps Zeid may stand up.”

الزَّيْدَانِ عَسَى أَنْ يَقُومَا
or
الزَّيْدَانِ عَسَى أَنْ يَقُومَا } “Perhaps the two Zeids may stand.”

الزَّيْدُونَ عَسَى أَنْ يَقُومُوا
or
الزَّيْدُونَ عَسَى أَنْ يَقُومُوا } “Perhaps the Zeids may stand up.”

3. In the other persons of the preterite of عَسَى the ي may be pointed with *kesrah*, as عَسَيْتَ “perhaps thou;” but *fethah* is the more usual.

4. عَسَى may be followed by an accusative pronoun, as عَسَاؤُ “perhaps he,” or عَسَاكَ “perhaps thou.”

عَسَى is also sometimes used with the negative مَا, as

لَا حَوْلَ لِي وَمَا عَسَى تُغْنِي الْحِيلَ قَدْ جَاءَ مَا أَنْسَى الْغَزَالَ وَالْغَزَلَ

“I have no power left in me, and devices are not likely to do any good.

That has come upon me which makes me forget the gazelle and the *ghazal* (a form of poetry).”

3. VERBS DENOTING A MENTAL PROCESS.

(152). Verbs which express certain knowledge, suspicion, or calculation, are called **أَفْعَالُ الْقُلُوبِ** “verbs denoting a mental process.” They are :

رَأَى to see.	خَالَ to fancy.
عَلِمَ to know.	حَسِبَ to reckon.
وَجَدَ to find.	زَعَمَ to suppose.
دَرَى to perceive.	عَدَّ to count.
ظَنَّ to think.	جَعَلَ to set down as.

To these are added :

اِتَّخَذَ to adopt.	جَعَلَ in the sense of “to make into.”
صَيَّرَ to cause to turn into or become.	

These verbs govern two nouns in the objective case, one as the ordinary objective and the other adverbially, as

رَأَيْتُ زَيْدًا فَاضِلًا	“I saw Zeid (to be) an accomplished man.”
ظَنَنْتُ عَمْرًا صَادِقًا	“I thought ‘Amr truthful.”
اِتَّخَذْتُ بَكْرًا صَدِيقًا	“I took Bekr as a friend.”

رَأَى and عَلِمَ may be used in the 4th conjugation with the double accusative, as

رَأَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا	“I showed to Zeid ‘Amr in the act of going away.”
أَعْلَمْتُ عَمْرًا بَكْرًا صَادِقًا	“I made Amr know Bekr as truthful.”

When these words are used parenthetically, as an after-thought, or before a particle of affirmation, inter-

rogation, or negation, they naturally cease to govern the noun, as

زَيْدٌ ظَنَنْتُ جَاهِلٌ "Zeid is (I think) a fool."

زَيْدٌ صَادِقٌ ظَنَنْتُ "Zeid is truthful (at least I think so)."

عَلِمْتُ لَزَيْدٍ قَائِمٌ "I knew (it)—certainly Zeid is standing."

ظَنَنْتُ مَا زَيْدٌ قَائِمٌ "I thought Zeid was not standing."

مَا عَلِمْتُ أَرَيْدُ قَائِمٌ أَمْ عَمْرُو "I did not know whether Zeid was standing or Amr."

4. VERBS OF PRAISE AND BLAME.

(153). The verbs of praise and blame are four in number, namely:

نَعَمْ } For praise.
حَمْدًا }

بُئْسَ } For blame.
سَاءَ }

نَعَمْ and بُئْسَ require a definite agent or nominative, in conjunction with which they serve as a predicate to a noun, the latter, however, being placed after them in the sentence; thus—نَعَمْ الرَّجُلُ زَيْدٌ "He is a good man, is Zeid."

Predicate. Noun or subject.
literally, Good is the man (namely) Zeid.

You may also say نَعَمْ رَجُلًا زَيْدٌ with the same meaning; but in this case the grammatical explanation is—

Predicate. Adverbial. Noun or subject.
Good is (he) *qud* a man (namely) Zeid.

نَعَمْ, بُئْسَ, and سَاءَ agree with the agent in gender and number. سَاءَ may be used as an ordinary transitive verb.

حَبْدًا is compounded of the two words حَبَّ "it is agreeable," and ذَا "that," the demonstrative pronoun being considered as the agent of the verb. The subject

of the praise implied by حَبْدًا is therefore merely a nominative in apposition with ذَا, as

حَبْدًا زَيْدٌ - هِنْدٌ - الرَّجُلَانِ - الْمَرْأَتَانِ - الرَّجَالُ - النِّسَاءُ الْخ

“Bravo, Zeid!—Hind—the two men—the two women—the men—the women,” etc. etc.

We may also add مَا to all these verbs, except حَبْدًا, and say سَاءَ مَا, بِئْسَمَا, نَعِمَّا.

5. PARTICLES WHICH RESEMBLE VERBS.

(154). Certain particles resemble verbs in their action upon other words. They are—

لَعَلَّ “probably.” لَيْتَ “would that.”

لَكِنَّ “but.” كَأَنَّ “as though.”

أَنَّ “that” (emphatic).¹ إِنَّ “verily.”

These are exactly the reverse of كَانَ in their mode of governing, for they put the noun or subject in the objective or accusative, and the predicate in the nominative case; thus—

كَانَ زَيْدٌ قَائِمًا “Zeid was standing.”

إِنَّ زَيْدًا قَائِمٌ “Verily Zeid is standing.”

Examples :

بَلَّغْنِي أَنَّ عَمْرًا قَادِمٌ “I have heard that ‘Amr (is) coming.”

كَانَ زَيْدًا أَسَدٌ “As if Zeid were a lion.”

لَكِنَّ زَيْدًا بَخِيلٌ “But Zeid is a miser.”

لَيْتَ الشَّبَابُ يَعُودُ “Would that youth could return.”

¹ This is only a stronger form of the particle أَنَّ “that,” the نُونُ التَّوَكِيدِ being added as in verbs (see p. 28).

لَعَلَّ اللَّهَ غَافِرٌ “There is little doubt but that God is forgiving.”

لَعَلَّ الْعَدُوَّ مُقْبِلٌ “Most likely the enemy are approaching.”

If the subject of إِنَّ be an affixed personal pronoun, it must be repeated in its detached form with the predicate, as إِنَّكَ أَنْتَ الْوَهَّابُ “verily Thou art the Liberal One.”

The predicate of these particles follows the subject or noun, unless it consist of an adverb or a preposition with its noun, in which cases it may precede it, as

إِنَّ عِنْدَكَ زَيْدًا “Verily with you is Zeid.”

إِنَّ فِي الدَّارِ زَيْدًا “Verily in the house is Zeid.”

In such an expression as إِنَّ فِي الدَّارِ صَاحِبَهَا “verily in the house is its owner,” it necessarily precedes, because a relative pronoun cannot precede the thing to which it refers.

If the pleonastic مَا is added to any of these particles, they cease to govern the noun, as إِمَّا زَيْدٌ قَائِمٌ “verily Zeid is standing.”

كَيْتَمًا زَيْدًا قَائِمٌ as كَيْتٌ is sometimes exempt from this rule, as

[The reason for the difference appears to be that مَا is not really pleonastic, but means something like “the fact (is),” and therefore becomes the real subject, but, being indeclinable, it does not exhibit this effect.]

The particle لَ, signifying commencement, is sometimes used with إِنَّ. If it be joined to the predicate, the regular order must be preserved, as إِنَّ زَيْدًا لَقَائِمٌ “verily Zeid is standing;” but if it be joined to the noun, the order is reversed, as إِنَّ فِي الدَّارِ لَزَيْدًا “verily in the house is Zeid;” but إِنَّكَ أَنْتَ الْوَهَّابُ “verily Thou art the Bounteous One.”

POSITION OF **إِنَّ** IN THE SENTENCE.

إِنَّ is used in commencing a sentence, or wherever it is necessary to break the grammatical order and begin a fresh clause, as

إِنَّ زَيْدًا قَائِمٌ "Verily Zeid is standing."
جَاءَنِي الَّذِي إِنَّهُ قَائِمٌ "He came to me who—verily he is standing."
مَرَرْتُ بِرَجُلٍ إِنَّهُ فَاعِلٌ "I passed by a man—he is certainly accomplished."

Or simply to add a fresh clause, as **زُرْتُهُ وَإِنِّي ذُو أَمَلٍ** "I visited him, and certainly I was full of hope."

Or at the beginning of a clause connected with such particles as **إِذَا** "then," **إِذَا** "behold," and **حَيْثُ** "where," as **اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ** "sit where there is Zeid sitting."

After such expressions as **قُلْتُ** "I said," **أَلَا** "is not?" etc., as

قُلْتُ إِنَّ زَيْدًا قَائِمٌ "I said verily Zeid is standing."
أَلَا إِنَّ زَيْدًا قَائِمٌ "Is not Zeid standing?"

Or before the particle **لَ** in such an expression as **عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ** "I knew it—there is Zeid standing."

Or after a particle of swearing, where the thing sworn to is introduced by the particle **لَ**, as **وَاللَّهِ إِنَّ زَيْدًا لَقَائِمٌ** "by God! there is Zeid standing."

USE OF **أَنَّ**.

أَنَّ is used where something is immediately introduced by the verb, as

بَلَّغَنِي أَنَّ زَيْدًا قَائِمٌ "I have heard that Zeid is standing."
عَلِمْتُ أَنَّكَ قَائِمٌ "I knew that thou wert standing."

عِنْدِي أَنْتَ فَاضِلٌ “It is my opinion that thou art accomplished.”

إِعْتِقَادِي أَنْتَ صَادِقٌ “My belief (is) that thou art truthful.”

إِنَّهُ الْحَقُّ وَشَلْمَا أَيْكُمْ تَنْطَفُونَ “It is the truth like as you utter.”

أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

“Remember my bounties wherewith I have been gracious to you, and that I have made you superior to the whole universe.”—Kor. ii. 44.

وَإِنْ يَعِدْكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ

“And when God promises you one of the two parties that it shall be yours.”—Kor viii. 7.

Even where the verb governs its complement with a preposition, اِنَّ introduces that complement, as

عَجِبْتُ مِنْ أَنْتَ كَاتِبٌ “I wonder that you are writing,”

CASES IN WHICH EITHER إِنَّ OR أَنَّ MAY BE USED.

(155). In the following cases إِنَّ and أَنَّ may be used indifferently :

1. After the conjunction فَ, where it implies consequence, as مَنْ يَأْتِنِي فَأَنَّهُ مُكْرَّمٌ “he who comes to me (he) is honoured.”

2. After a particle of swearing, when the subject of the oath is not preceded by ل, as وَاللَّهِ إِنْ زَيْدٌ قَائِمٌ “by God!—Zeid is standing.”

3. After أَمَا “is not?” and لَا جَرَمَ “undoubtedly,” as

أَمَّا إِنْ زَيْدٌ قَائِمٌ “Is not Zeid standing?”

لَا جَرَمَ إِنْ اللَّهُ غَفُورٌ “Undoubtedly God is forgiving.”

After such an expression as “I said,” when it introduces the actual words of the speaker, as أَوَّلُ قَوْلِي إِنَّتِي أَحْمَدُ اللَّهَ “the first thing I say is ‘I praise God’”

LOSS OF THE FINAL ^ن IN THE ABOVE-MENTIONED PARTICLES.

Of the particles treated of in the foregoing paragraphs, those ending in ^ن, namely, ^{إِنَّ}, ^{أَنَّ}, ^{كَأَنَّ} and ^{لَكِنَّ}, may be shortened into ^{إِنْ}, ^{أَنْ}, ^{كَأَنَّ} and ^{لَكِنَّ}; they then govern under the following circumstances—

^{إِنْ} ceases to govern its noun, and generally takes ^{لَ} before its predicate, as ^{إِنْ زَيْدٌ لَقَائِمٌ} “verily Zeid is standing.”

(^{لَ} appears to be used in this case to distinguish it from the negative ^{إِنْ}.)

^{أَنَّ} has for its noun an indefinite pronoun understood, and its predicate can only be a complete sentence or clause, as

^{عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ} “I knew that Zeid was standing.”
for

^{عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ} “I knew that it (the fact) was thus—Zeid was standing.”

If the commencement of such a sentence be a declinable verb, it must be separated from the particle ^{أَنَّ} by one of the particles ^{فَدَ}, ^{سَوْفَ} or ^{سَ}, or else by a negative particle, as

^{نَعْلَمُ أَنَّ زَيْدًا قَدْ جَاءَ} “We know that Zeid has come.”

^{يَعْلَمُ أَنَّكَ سَوْفَ تَقُومُ} “He knows that you will stand.”

^{أَيَحْسِبُ الْإِنْسَانُ أَنَّ لَنَا جَمْعَ عِظَامَةٍ} “Does man think that we shall not collect his bones?”—Kor. lxxv. 3.

^{كَأَنَّ} has also an indefinite pronoun understood for its noun, and the predicate must consist of a sentence, as ^{كَأَنَّ زَيْدًا أَسَدٌ} “as if—Zeid were a lion.”

If the sentence begin with a verb, the latter must take the particle ^{فَدَ} or ^{لَمْ}, as

كَانَ قَدْ قَامَ زَيْدٌ “As though Zeid had stood up.”

كَانَ لَمْ يَأْتِ زَيْدٌ “As though Zeid had not come.”

لَكِنَّ never governs a following word, because on the removal of its final ن it ceases to have any direct connexion with nouns, and becomes a mere conjunction, as لَكِنَّ كَانُوا مِنَ الظَّالِمِينَ “but they were of the unjust.”

6. NEGATIVE PARTICLES.

(156). The particles of negation, مَا, لَا, and إِنَّ, govern words in the same manner as the verb كَيْسَ, see p. 88 (41), and p. 195 (110) 5.

The following are the rules to be applied :

مَا governs a word in the objective, if the negation be complete and continuous, and the order of words correct, as مَا زَيْدٌ قَائِمًا “Zeid is not standing.” But if the negation be afterwards qualified, or if the usual order of words be disturbed, it does not exercise this influence, as

مَا زَيْدٌ إِلَّا شَاعِرٌ “Zeid is nothing but a poet.”

مَا قَائِمٌ زَيْدٌ “Not standing is Zeid.”

لَا governs like a verb—1. If both its noun and predicate are indefinite.

2. If the predicate do not come before the noun.

3. If the negative be not afterwards qualified, as لَا رَجُلٌ حَاضِرًا “there is no man present.”

لَا can only govern a noun of time, when the noun and predicate are not both mentioned together, as نَدِمَ الْبَغَاةُ وَلَا تِ سَاعَةٌ مَنَدَمٍ “rebels repent when it is not the hour for repentance,” for وَلَا تِ السَّاعَةُ سَاعَةٌ مَنَدَمٍ.

إِنَّ, according to some grammarians, can never govern

a noun; others say that it may govern it if the proper order of words is preserved, as

إِنْ هُوَ مُسْتَوِلِيًّا عَلَى أَحَدٍ إِلَّا عَلَى أضعف المجانين

“He has no temporal authority except over the feeblest of madmen.”

مَا is frequently used with the particle إِنْ to corroborate the negation; in this case it exercises no grammatical influence on any following words, as مَا إِنْ زَيْدٌ جَاهِلٌ “Zeid is not a fool.”

لَا نَافِيَةٌ لِلْجِنْسِ
THE ABSOLUTE NEGATIVE

(157). When the negative particle لَا denies the existence of a thing absolutely, it governs in the same manner as إِنْ, i.e. it puts the noun in the objective case, and the predicate in the subjective case; provided only that both noun and predicate are undefined, and that لَا introduces the noun, as لَا رَجُلٌ قَائِمٌ “there is no man coming.”

If the noun be grammatically unconnected with any other word, the *tenwin* is dropped, as in the example; the reason for this is that the whole *species* is the subject of the negative, and species is always in a manner definite, e.g. الْعِلْمُ “knowledge in the abstract” (*la scienza*), see p. 157 (81).

If it be a regular feminine plural, as مُؤْمِنَاتٌ, the *fethah* may still be used to represent the objective case, although the feminine plural makes both its dependent and objective in — (see pp. 106 and 140), as فِي الْبَلَدِ (or مُؤْمِنَاتٌ) لَا مُؤْمِنَاتٍ “there are no believers (fem.) in the town.”

Duals and regular masculine plurals are used in the regular objective case, as

لَا قَمَرَيْنِ فِي السَّمَاءِ “There are not two moons in the sky.”

لَا مُؤْمِنِينَ فِي الْمَدِينَةِ “There are no believers (masc.) in the city.”

If the subject of the negation be immediately connected with any other word, the *tenwin* is retained, as

لَا طَالِعًا جَبَلًا عِنْدَنَا “There is no one with us going-up-a-mountain.”

لَا مَارًّا بِزَيْدٍ حَاضِرٌ “There is no passer-by-Zeid present.”

لَا غُلَامٌ سَفَرٌ حَاضِرٌ “There is no travelling servant present.”

[In the last example the *tenwin* is dropped, not on account of لَا, but because the noun is in a state of construction with the following one.]

But if the noun be definite, or separated by any intervening word or words from the negative لَا, it is not governed by the latter, as

لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرُوهُ لَا فِي الدَّارِ رَجُلٌ وَلَا عِنْدَنَا امْرَأَةٌ

“Zeid is not in the house, nor Amr; and there is not in the house a man, and there is not with us a woman.”

In such cases as the above لَا should be repeated with each separate negation.

When there are several nouns to be denied, and لَا is repeated (such nouns being undefined, unconnected with any other word, and introduced by the لَا), either or both of the above constructions may be used; thus

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	} “There is no strength and no power but in God.”
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	

The prefixing of an interrogative particle to لَا does not alter its government, as أَلَا رَجُلٌ فِي الدَّارِ “is there no man in the house?”

If the predicate would be otherwise ambiguous, it must be expressed, as *لَا رَجُلٌ أَعْلَمَ مِنْ زَيْدٍ* “there is no man more learned than Zeid.” But if it be obvious, it may be understood, as *لَا بَأْسَ* “there is no harm, *scilicet* عَلَيْكَ to thee.”

RELATIVE SENTENCES.

(158). The relative sentence in Arabic consists of four parts—(1) The antecedent. (2) The relative or conjunctive noun, pronoun, or particle. (3) The qualificative clause. (4) The pronoun referring to the antecedent, thus

الرجل الذي رأيته

(1) (2) (3) (4)

literally, The man who I saw him.

RELATIVES OR CONJUNCTIVES.

(159). *الَّذِي* is for *definite* antecedents only; for *indefinite* *مَنْ* “who?” and *مَا* “what?” are used. In interrogation we may add the demonstrative pronoun and say, *مَنْ ذَا* “who is that?” *مَا ذَا* “what is that?”

The article *الْ* is regarded as a relative: (1) when joined to the agent or passive participle, as *الضَّارِبُ وَالْمَضْرُوبُ* “the striker and the struck;” (2) in such expressions as *الَّذِي حَسَنَ وَجْهَهُ* “the beautiful of face” (*أَحْسَنَ الْوَجْهَ*), see p. 228 (138); (3) when (as it sometimes though rarely is) it is joined to a verb in the aorist, as in the following verse:

وَيَسْتَخْرِجُ الْيَرْبُوعَ مِنْ نَائِقَاتِهِ وَمِنْ جُحْرِهِ بِالشَّيْخَةِ الْيَتَقَعُ

“And he entices the Jerboa with *shihah*¹ out of the hole at the end of its lair, and out of the hole by which it enters,” *الْيَتَقَعُ* = *الَّذِي يَتَقَعُ فِيهِ* “into which it pops.”

¹ “*Shihah*,” a kind of sweet-smelling plant growing in the desert, especially in the mountain districts.

[*Note*.—A verb is sometimes put in apposition with the agent and the article, when the latter is thus used as a conjunctive; as

وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا

“By the horses rushing about breathing hard, and striking fire with their hoofs against the stones, and making incursions upon the enemy in the morning, and raising up dust therein.”—Kor. c. 1—4.]

اَيَّ “which” (of two or more), “the one who,” etc., may be used in four ways, as

يَعْجِبُنِي اِيْهِمْ هُوَ قَائِمٌ	} “He of them who is standing pleases me.”
يَعْجِبُنِي اَيَّ قَائِمٍ	
يَعْجِبُنِي اَيَّ هُوَ قَائِمٌ	
يَعْجِبُنِي اِيْهِمْ قَائِمٌ	

اَيُّهَا are occasionally used to express something particular, and distinguished from anything else of the same nature; the noun so specified being put in the accusative, as

اللَّهُمَّ اغْفِرْ لَنَا اَيُّهَا الْعَصَابَةُ “O God! pardon us—we who are a special band.”

نَحْنُ نَفْعَلُ كَذَا اَيُّهَا الْقَوْمُ “We will do so and so—we the tribe in question.”

اَنَا افْعَلُ كَذَا اَيُّهَا الرَّجُلُ “I will do so and so—I individually.”

Or اَيُّهَا and اَيُّهَا may be omitted, provided the noun thus specified have the article, as

نَحْنُ الْعَرَبُ اَقْرَى النَّاسِ لِلزَّيْفِ “We Arabs are the most hospitable of men to guests.”

نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ لَا نُورَثُ “We, the bands of prophets, never have heirs.”

أَيَّ followed by the genitive is also used to express admiration; if it come after an indefinite noun, it agrees with it, as جِئْتَنِي بِرَجُلٍ أَيَّ رَجُلٍ “thou hast brought me a man—and what a man!”

If it follow a definite noun, it is put in the accusative, as جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ “Zeid came to me—what a man (he is)!”

مَنْ and مَا. Although these are indeclinable, the pronoun referring to them must agree in gender and number with the thing for which they stand, as

رَأَيْتُ مِنَ الرِّجَالِ مَنْ لَا يُعْجِبُنِي “I saw a man who (masc.) did not please me.”

رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تُعْجِبُنِي “I saw a woman who (fem.) did not please me.”

مَنْ and مَا are always masculine singular, unless specially defined to the contrary, or to avoid ambiguity, as رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تُعْجِبُنِي “I saw a woman who (*lit.* of women (her) who) did not please me” (where مَنْ is feminine), and زَرْتُ مِنَ الْأَقْوَامِ مَنْ يَكْرُمُونِي “I visited people who honour me” (where it is plural).

OTHER CONJUNCTIVES.

(160). Amongst the conjunctives or relatives are reckoned the particles كَيْ, أَيْ, وَأَنَّ, “that,” with preterite or aorist of verbs, as

أَنَّ عَجِبْتُ مِنْ أَنْ قُمْتَ “I wonder at that you stood.”

عَجِبْتُ مِنْ أَنْ تَقُومَ “I wonder at that you should stand.”

أَنَّ “that,” with a noun and its attribute, the substan-

tive verb “is” being understood, as *بَلَّغْنِي أَنَّ زَيْدًا قَائِمٌ* “I have heard *that* Zeid is standing.”

جِئْتُ لِيَكُنْ أَرْوَكُ or *لِيَكُنْ* “that” with the aorist, as “I have come *that* I may visit you.”

مَا “what,” “that,” as in the following examples :

عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا “I wonder *what* you struck Zeid *for*.”

عَجِبْتُ مِمَّا زَيْدٌ قَائِمٌ “I wonder what Zeid is standing for”
(but this last construction is rare).

لَوْ “if,” “that,” is used with either the preterite or the aorist, as

وَدِدْتُ لَوْ قَامَ زَيْدٌ “I would that Zeid had stood.”

أَوْ لَوْ يَقُومُ زَيْدٌ “I would that Zeid would stand.”

وَدَّ is generally used in this sense with such verbs as “to like” or “to be glad of,” seldom with any other.

NATURE OF THE RELATIVE.

(161). The relative must be one of three things :

1. A sentence consisting of a subject and predicate, as

جَاءَنِي الَّذِي قَامَ “He came to me *who* rose.”

رَأَيْتُ الَّذِي أَبُوهُ قَائِمٌ “I saw him whose father is standing.”

2. An adverb of time or place, or a preposition with its noun, as

يُعْجِبُنِي الَّذِي عِنْدَكَ “I like him who is with you.”

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ “To God (belongs) what is in the heaven and in the earth.”

But the meaning must be complete; you cannot say,

for instance, جَاءَ الَّذِي بِكَ "he came who by you," nor جَاءَ الَّذِي الْيَوْمَ "he came who to-day"

3. An agent, a passive participle, or a noun expressive of an inherent quality, as

الضَّارِبُ	المضروبُ	الحسن الوجهُ
"The beater."	"The beaten."	"The fair of face."

These, however, can only act as relatives to the article *أل* when it is considered as a conjunctive (see above).

THE PRONOUN WHICH REFERS TO THE ANTECEDENT.

(162). The pronoun which refers to the antecedent agrees with it in gender, number, and person, as

جَاءَ الَّذِي ضَرَبْتَهُ "He came whom I struck."
 جَاءَ الذَّانِ ضَرَبْتُهُمَا "They two came, both of whom I struck."

Sometimes, though rarely, this correlative pronoun is idiomatically omitted, as in the proverbial expression اقْضِ مَا أَنْتَ قَاضٍ "decide what you are the decider" (for قَاضِيهِ "its decider").

The use of any but the third person as the pronoun referring to the antecedent is rare, although we do meet with such sentences, as اَنَا الَّذِي اعْطَيْتُكَ الْكِتَابَ "I am *he* who gave you the book," literally "I am who I gave you the book."

CONDITIONAL SENTENCES.

(163). In conditional or hypothetical sentences the apodosis is generally introduced by one of the particles *فَ* and *وَ*.

The aorist subjunctive, pointed with *felḥah*, and intro-

duced by *وَ* or *فَ*, is used in the apodosis of a conditional proposition; of this there are eight cases.

1. Imperative, as *زُرْنِي فَأَكْرِمَكَ* أو *وَ أَكْرِمَكَ* "visit me and I will honour you." If the command be a noun, and not a real imperative (see p. 233), the aorist is pointed with *ـُ* *dhammah*, as *صَهْ فَأَحْسِنْ لِّبَيْتِكَ* "hold your tongue, and I will treat you well."

2. Prohibitive, as *لَا تَضْرِبْ زَيْدًا فَيَغْضَبَ أَوْ يَغْضَبَ عَلَيْكَ* "do not strike Zeid, or he will be angry with you." Similarly, in negation, *لَا أَعْرِفُ دَارَكَ فَازُورِكَ* أو *أَزُورِكَ* "I do not know your house or I would visit you."

3. Precative, as *رَبِّ وَفَّقْنِي فَاعْمَلْ أَوْ وَاْعْمَلْ صَالِحًا* "Lord aid me, and I will do right!"

4. Interrogative, as *هَلْ لِّزَيْدٍ صَدِيقٌ فَيُرْكَنُ إِلَيْهِ* "has Zeid a friend he can lean upon?"

5. Polite invitation, as *أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ أَوْ تُصِيبَ خَبْرًا* "will you not alight with us, and you will meet with good treatment."

6. Urgent request, as *هَلَّا تَأْتِي إِلَيْنَا فَنَكْرِمَكَ أَوْ وَ نَكْرِمَكَ* "won't you come to us? we will honour you."

7. Desire, as *لَيْتَ لِي مَالًا فَاتَصَدَّقَ أَوْ وَ اتَصَدَّقَ بِهِ* "would that I had wealth to give away in alms!"

8. Hope, as *لَعَلَّ الْحَبِيبَ قَادِمٌ فَنَكْرِمُهُ أَوْ وَ نَكْرِمُهُ* "perhaps our friend will come, and we will honour him."

Note. The aorist subjunctive always refers to future time; if the present be intended, it must be in the indicative mood, as

مَرَضَ زَيْدٌ حَتَّى لَا يَرْجُونَ سَلَامَتَهُ

"Zeid is so ill that they have no hopes of his recovery;" or when, in the course of conversation, you use such a sentence as *إِذَا أَظَنُّكَ صَادِقًا*

“then—in that case—I think you are speaking the truth,” in reply to some previous question expressed or implied.

PROTASIS AND APODOSIS.

(164). The protasis and apodosis of conditional sentences like those given above should be aorists of verbs.

If, however, the protasis be an aorist, and the apodosis a preterite, the former must be apocopated, as *إِنْ تَصْبِرْ ظَفَرْتَ* “if you have patience, you will win” (*lit.* “have won,” *i.e.* as we should say, “as good as won”), see p. 170.

If the protasis be a preterite, and the apodosis an aorist, the latter may be either apocopated or not, as *إِنْ صَبَرْتَ تَظْفِرْ—تَظْفِرُ* “if you have patience, you will win.”

If both be preterite, there can, of course, be no apocopation, as *إِنْ قُمْتَ قُمْتُ* “if thou standest, I stand.”

The introduction of *ف* prevents the apocopation of the aorist, as

إِنْ قُمْتَ فَيَقُومُ أَوْ يَقُمُ أَوْ يَقُومُ أَخُوكَ “If you rise, your brother will rise too.”

إِنْ ذَهَبْتَ فَلَا يَذْهَبُ أَوْ لَا يَذْهَبُ صَاحِبُكَ “If you do not go, your companion will not go.”

The apodosis may be even omitted, as

أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ “You are unjust if you have done it.”

أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ فَاَنْتَ ظَالِمٌ “You are unjust—*i.e.* if you have done it you are unjust.”

In the protasis of conditional propositions the verb must not be preterite, at least in meaning; neither must it imply a request; or be a neuter verb; or be governed by any of the particles *قَدْ*, *سَوْفَ*, or *سَ*; and it must not be preceded by any negative particle except *لَمْ* or *لَا*.

In the apodosis, should the verb be affected by any of the reasons which would have disqualified it from occurring in the protasis, it must be introduced by **ف**, as **إِنْ صَبَرْتَ فَسَتَنْفِرُ** "if you have patience, then you shall succeed." If it be an aorist, whether affirmative or rendered negative by the particle **لَا**, it may either be apocopated or not; but if apocopated, it must be introduced by **فَ**.

The particle **إِذَا**, in the protasis always refers to present or future time, although the verb is mostly put in the preterite. Even if the aorist be used, the apodosis must have the preterite, but the sense will be still present or future, as **فَإِذَا جَاءَ وَعَدَ الْآخِرَةِ جَمَعْنَا بِكُمْ لَتِيفًا** "when the promised term of the future life comes, we will gather you together."—Kor. xvii. 106.

INVERSION OF THE VERB AND NOUN.

(165). We have already said that the proper arrangement of a proposition is

(1) Verb,	(2) Agent,	(3) Object, as
(3) (2) (1)	(2) (1) (3)	
ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck Amr."		

Either the agent or the object, however, may be placed first, as

- (1) زَيْدٌ ضَرَبَنِي "Zeid struck me."
 (2) زَيْدًا ضَرَبْتُهُ "Zeid—I have struck him."
 (3) زَيْدٌ ضَرَبْتُ غُلَامَ صَاحِبِهِ "Zeid—I have struck his friend's slave."
 (4) { زَيْدًا مَرَرْتُ بِهِ أَوْ بِغُلَامِهِ أَوْ } "Zeid—I have passed by him, or by his slave, or by his friend's slave."

In (1) Zeid is regarded as the subject, of which the verb with its object ضَرَبَنِي is the predicate.

In (2) some word governing زَيْدًا is understood, *e.g.* إِنَّ زَيْدًا and the clause thus obtained is regarded as the subject of the proposition, the verb and its object ضَرَبْتَهُ is the predicate.

If the object of the verb which thus precedes it be itself preceded by any word which ordinarily introduces a *verbal proposition*, it is put in the objective case, as إِنَّ زَيْدًا ضَرَبْتَهُ ضَرَبْتُ “If—Zeid—you strike him, he will strike you;” إِنَّ “if” being always used with verbs.

But if it be preceded by any other word, it is put in the nominative, as خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُونَهُ “I went out, and behold! Zeid—they were beating him;” إِذَا being used with nouns.

If it be not preceded by any other word, it may be put either in the nominative or accusative indifferently, as زَيْدٌ or زَيْدًا ضَرَبْتَهُ “Zeid—I struck him.”

When an exception is implied, the second noun is in the objective case, as

كُنْتُ حَبِيبُكَ وَعَمْرًا كُنْتُ عَدُوًّا لِأَبِيهِ “I was thy friend, but (and) as for ‘Amr I was an enemy of his father.”

جَلَسَ مُحَمَّدٌ وَجَعْفَرًا أَذْهَبْتُهُ “Mohammed sat down, but as for Jaáfar I sent him away.”

قَتَلَ زَيْدٌ فَعَمْرًا لَمْ يَقْتُلُوهُ “Zeid was killed, but as for ‘Amr they did not kill him.”

ON CERTAIN INVOLVED FORMS OF EXPRESSION.

(166). There are certain involved forms of expression which, although they occur but rarely, it will be well to notice:—(1) قَامَ وَتَعَدَّ زَيْدٌ “Zeid rose and sat.” This is a

simple case; the actions follow so closely one upon another that they may be almost considered as one verb, of which the agent is expressed afterwards in the usual way. (2) ضَرَبَنِي وَضَرَبْتُ زَيْدًا “Zeid struck me, and I struck Zeid.” This seems a mere ellipsis of the agent زَيْدٌ in the first verb, as though the speaker were mentioning it in passing as a reason for the action described by the second, as “he struck me—so I struck Zeid.”

Nothing but the agent can be so elided; you cannot, for instance, say, ضَرَبْتَهُ وَضَرَبْتُ زَيْدًا “you struck him, and Zeid struck you,” because in this case the *z* in ضَرَبْتَهُ would be ambiguous, being in fact a correlative pronoun referring to a noun not yet expressed, which is inadmissible in Arabic (see p. 179).

ظَنُّ and the cognate verbs, from the nature of the case, form an exception to this last rule, and you may say, ظَنَنْتِي وَظَنَّتُ زَيْدًا فَأَثَمًا أَبَاهُ “I thought Zeid’s father was standing, and Zeid thought I was standing.”

When more than one agent is expressed, *one or other* of the verbs must agree with it in number and tense, as قَامَا وَفَعَدَا أَخَوَاكَ “four two brothers rose and sat,” where the first agrees with it as occupying the most important position; or قَامَ وَفَعَدَا أَخَوَاكَ, where the second agrees with it as the nearest. It is better, however, in all such cases to adopt the usual order of words, and say, قَامَ زَيْدٌ وَفَعَدَ قَامَ أَخَوَاكَ وَفَعَدَا.

EXCEPTION.

(167). The words used in Arabic to imply exception are—إِلَّا, which is a particle; غَيْرٌ and بِيْنَ, which are nouns; عَدَا, حَالًا, and حَاشَا, which are particles partaking of the nature of verbs.

1. إِلَّا.

إِلَّا takes the objective case, if the preceding *clause* is neither negative nor interrogative, as قَامَ الْقَوْمُ إِلَّا زَيْدًا “the people use—except Zeid.” Otherwise it is put in simple apposition with the noun, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ “no one rose but Zeid.”

If the noun to which exception is made be understood, the noun excepted and following إِلَّا is put in the case in which such noun would have been, as

مَا قَامَ إِلَّا زَيْدٌ “There rose not save Zeid.”

مَا رَأَيْتُ إِلَّا زَيْدًا “I saw but Zeid.”

مَا مَرَرْتُ إِلَّا بِزَيْدٍ “I passed by but Zeid.”

2. نِوَى and غَيْرَ.

نِوَى and غَيْرَ, being nouns, place the thing excepted in a state of construction.

نِوَى is indeclinable, but غَيْرَ is declined, and follows the same rules as those given for the noun following إِلَّا, as

قَامَ الْقَوْمُ غَيْرَ زَيْدٍ “The people rose except Zeid.”

مَرَرْتُ بِالْقَوْمِ غَيْرَ زَيْدٍ “I passed by the people except Zeid;”

where it is put in the accusative.

مَا جَاءَ أَحَدٌ غَيْرَ زَيْدٍ “No one came except Zeid.”

مَا مَرَرْتُ بِأَحَدٍ غَيْرَ زَيْدٍ “I passed by one but Zeid;”

where it is either declined or not.

مَا جَاءَ غَيْرَ زَيْدٍ “None came but Zeid.”

مَا رَأَيْتُ شَيْئًا سِوَ زَيْدٍ "I saw none but Zeid."

مَا مَرَرْتُ بِغَيْرِ زَيْدٍ "I passed by no one but Zeid;"

where it is declined.

3. حَاشَا, خَلَا, and عَدَا.

حَاشَا, خَلَا, and عَدَا, are generally construed with the objective case, عَدَا and خَلَا having for the most part the particle مَا prefixed.

جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا } "The people came except Zeid,"
 جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا } *lit.* what is beside (or free
 from) Zeid.

If مَا be omitted, they may be construed with the oblique case, but this is rare.

لَا سِيَّامَا "especially," may take either the nominative or genitive after it, as أَعْجَبَنِي النَّاسُ لَا سِيَّامَا زَيْدٌ أَوْ زَيْدٍ "all the people pleased me, especially Zeid."

In the first case لَا سِيَّامَا زَيْدٌ is considered as equivalent to لَا مِثْلَ مَا هُوَ زَيْدٌ, and in the second زَيْدٍ is regarded as the complement of سِيَّ and in a state of construction with it; the particle مَا being pleonastic, and exercising no influence on what follows, see p. 207 (121).

APPOSITION.

(168). Words in apposition are put in the same case, as جَاءَ زَيْدٌ الْفَاعِلُ "Zeid the accomplished came," where the noun and qualifying adjective are considered to be in apposition, and are both in the subjective case with اُ. But if the first be indeclinable, the second is put in the case which the first would have exhibited had it been declinable, as رَأَيْتُ ذَلِكَ الرَّجُلَ "I saw that man."

If the noun has lost its case-ending accidentally, as, for instance, by a vocative particle, see p. 199, (113) 2, it may take either [ُ] or ^{ـَ}, as [ُ]يَا زَيْدُ الْكَرِيمِ أَوْ الْكَرِيمَ “Oh Zeid the generous!”

There are five kinds of apposition :

1. نَعَتْ Description.
2. عَطْفُ Simple Apposition.
3. تَوْكِيدٌ Corroboration.
4. بَدَلٌ Substitution.
5. عَطْفُ اَلْبَيَانِ Explanatory Apposition.

1. DESCRIPTION.

(169). To this class belong what we should call adjectives; but it cannot be too strongly impressed upon the student's mind that there is no such thing in Arabic as an *abstract adjective*. Thus in the expression: رَجُلٌ كَرِيمٌ “a generous man,” the word كَرِيمٌ does not signify “generous” in the abstract, but rather means a “generous being,” of what kind the context must define. The strictly literal translation will therefore be “a man, a generous one.” This will explain how it is that we speak of “apposition,” rather than of “the concord of adjectives and substantives,” a phrase which could have no meaning in Arabic, and which would lead to much misconception.

The Descriptive either applies to the noun itself, as مَرَرْتُ بِرَجُلٍ كَرِيمٍ “I passed by a generous man;” or to something connected with the noun, as مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوُهُ “I passed by a man whose father is generous.”

NATURE OF THE DESCRIPTIVE.

(170). The Descriptive must be

1. A derived form, as

ضَارِبٌ } from ضَرَبَ .
مَضْرُوبٌ }

حَسَنٌ "handsome," from حَسَّنَ .

أَفْضَلُ "more accomplished," from فَضَّلَ .

2. A demonstrative pronoun, as مَرَرْتُ بِزَيْدٍ هَذَا "I passed by (this) Zeid here."

3. A noun introduced by some other noun implying possession as, مَرَرْتُ بِرَجُلٍ ذِي أَوْ صَاحِبِ مَالٍ "I passed by a man the possessor of property."

4. A relative noun, as مَرَرْتُ بِرَجُلٍ بَيْرُوتِيٍّ "I passed by a man of Beyrout."

The noun thus qualified must be expressed; and if it be indefinite, it must be limited to one individual, as in the foregoing example.

The verbal noun is sometimes used as a descriptive, as مَرَرْتُ بِرَجُلٍ عَدْلٍ "I passed by a just man;" but this is for ذِي عَدْلٍ "a possessor of justice," and must stand by itself and be masculine, as though it had ذُو prefixed; see p. 208 (123).

A sentence consisting of subject and predicate may stand for the descriptive, as جَاءَنِي رَجُلٌ أَبَوُهُ قَائِمٌ "I passed a man (whose) father is standing." Or consisting of a verb and its object, as مَرَرْتُ بِرَجُلٍ يُحِبُّ الْإِلْمَ "I passed by a man who loves knowledge."

So too an adverb or a preposition and its case, as
 أَعْجَبَنِي رَجُلٌ عِنْدَكَ أَوْ فِي الدَّارِ “I like a man with you” or
 “in the house.”

CONCORDANCE OF THE DESCRIPTIVE AND THE NOUN.

(171). When the descriptive applies to the noun itself, it follows it in gender, number, and case, and in taking the article or not, as the case may be, as

جَاءَ الرَّجُلُ الْفَاضِلُ “The accomplished man came.”

رَأَيْتُ رَجُلَيْنِ فَاضِلَيْنِ “I saw two accomplished men.”

مَرَرْتُ بِامْرَأَةٍ فَاضِلَةٍ “I passed by an accomplished woman.”

When the descriptive applies to something connected with the noun, it follows the preceding noun in number and case, and in taking the article; but in gender and person it agrees with what follows, according to the rules given for the concord of the verb and agent, see p. 178 (100), as

جَاءَ الرَّجُلُ الْفَاضِلُ أَبَوْهُ أَوْ أَبَوَاهُ

“The man came whose father is—or whose two parents, or parents are—accomplished.”

جَاءَ الرَّجُلُ الْفَاضِلَةُ ابْنَتُهُ أَوْ ابْنَاتُهُ

“The man came whose daughter is—or whose two, or daughters are—accomplished.”

In these cases the singular or the broken plural may be used at pleasure, as كَرَامٌ أَبَاؤُهُ أَوْ كِرَامٌ أَبَاؤُهُ “I passed by a man whose parents are generous.” In short, the descriptive in these and in similar examples is considered in every way equivalent to a verb, see p. 228 (138).

2. SIMPLE APPPOSITION.

(172). Simple apposition is of two kinds, grammatical and logical. The first is when two words are joined by a simple conjunction, as

جَاءَنِي زَيْدٌ وَعَمْرُو "Zeid and 'Amr came to me."

مَنْ يَقُمْ وَيَذْهَبُ أَكْرِمُهُ "Whosoever gets up and goes I will honour him."

If the first word be a pronoun forming part of a verbal form, it must be repeated in its detached shape, as جِئْتُ أَنَا وَزَيْدٌ "Zeid and I came (*lit.* I came, I and Zeid)," unless a word intervene, in which case it need not be so repeated, as ذَهَبْتُ الْيَوْمَ وَزَيْدٌ "I and Zeid went to-day."

If the first word be a preposition, with its noun, the preposition must be repeated, as

مَرَرْتُ بِكَ وَبِزَيْدٍ "I passed by thee and by Zeid."

الْمَالُ بَيْنِي وَبَيْنَكَ "The property is between me and thee."

If the words thus connected are both verbs, they must agree in tense, as

قَامَ وَفَعَدَ "He rose and sat."

يَقُومُ وَيَتَعَدُّ "He rises and sits."

If the first of two words so joined be a participle governing a noun like a verb, the second may be a verb, as

فَالْمَغِيرَاتُ صَبَحًا فَائِثْنَ بِهِ نَقَعَا

"And by the cavalry making incursions on the enemy in the morning, and raising up dust therein."—Kor. c. 3-4.

Similarly a verb used as a noun may have a noun in apposition with it, as in the verse—

يَا رَبِّ بَيْضَاءَ مِنَ الْعَوَاهِيحِ أُمُّ صَبِيٍّ قَدْ حَبَا وَدَارِجٌ

“Oh! many a fair one of the tribe of el-*Awāhij*, mother of a boy who has crawled and is beginning to walk.”

where *قَدْ حَبَا* is equivalent to a participle.

PARTICLES EMPLOYED IN FORMING THE APPPOSITION.

(173). The particles employed in forming the apposition are—

وَ “and,” implying simple conjunction, as *زَيْدٌ وَعَمْرُو*
“Zeid and ‘Amr.”

فَ “and,” implying sequence or consequence, as
قَامَ زَيْدٌ فَعَمْرُو “Zeid rose and ‘Amr.”

ثُمَّ “then,” implying progressive series, as *جَاءَ زَيْدٌ ثُمَّ عَمْرُو*
“Zeid came and then ‘Amr.”

حَتَّى “even to,” implying limited progression, as
مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ “The people died, even to the Prophets.”
قَدِمَ الْحَجَّاجُ حَتَّى الْمَشَاةِ “The pilgrims arrived, even to those walking on foot.”

أَوْ “or,” implying simple disjunction, as *جَاءَ زَيْدٌ أَوْ عَمْرُو*
“Zeid or ‘Amr came.”

أَمْ “or” (after “whether”), as *أَعِنْدَكَ زَيْدٌ أَمْ عَمْرُو* “is Zeid or ‘Amr with you?”

إِمَّا “either,” as *وَتَعَلَّمَ إِمَّا فِقْهًا وَإِمَّا نَحْوًا* “and he learned either law or grammar.”

لَا “not,” implying simple negation, as *جَاءَ زَيْدٌ لَا عَمْرُو*
“Zeid came—not ‘Amr.”

جَاءَنِي زَيْدٌ بَلْ عَمْرُو “nay,” “or rather,” alternative, as
 “Zeid came to me—nay rather ‘Amr.’”

لَكِنْ “but,” as

جَاءَنِي زَيْدٌ لَكِنْ عَمْرُو لَمْ يَجِ “Zeid came to me, but Amr did not come.”

مَا جَاءَنِي زَيْدٌ لَكِنْ عَمْرُو فَدَّ جَاءَ “Zeid came not to me, but Amr has come.”

3. CORROBORATION.

(174). The corroborative apposition takes place either in (1) the words, or (2) the sense. The first consists of simple repetition by way of emphasising the word itself, as

جَاءَنِي زَيْدٌ زَيْدٌ “Zeid, Zeid came to me.”

ضَرَبَ ضَرَبَ زَيْدٌ “Zeid struck, struck.”

نَعَمْ نَعَمْ “Yes, yes!”

Or it is the use of synonyms, as

جَاءَ لَبِثَ أَسَدٌ “A lion, a lion came.”

جَلَسَ قَعَدَ زَيْدٌ “Zeid sat, sat down.”

نَعَمْ جَوِّيرٌ “Yes, certainly!”

Or it is the repetition of a clause, as زَيْدٌ قَائِمٌ زَيْدٌ قَائِمٌ
 “Zeid is standing, Zeid is standing.”

If it be required to repeat the affixed pronoun, the word to which it is affixed must also be repeated, as مَرَرْتُ بِكَ بِكَ “I passed by thee, by thee” [not بِكَكَ].

It may, however, be repeated separately in its nominative form, as مَرَرْتُ بِكَ أَنْتَ “I passed by thee—thee.” So, too, the initiative إِنَّ cannot be repeated without its noun, as إِنَّ زَيْدًا إِنَّ زَيْدًا “verily Zeid” [not إِنَّ زَيْدًا إِنَّ زَيْدًا].

If the pronoun be inseparable from the verb or preposition, etc., it must be repeated in its detached form, as

ضَرَبْتَ أَنْتَ “Thou hast struck—thou.”

ضَرَبْتَنِي أَنَا “Thou hast struck me—me.”

مَرَرْتُ بِهِ هُوَ “I passed by him—him.”

In one case a verb in the third person singular has the corroborative detached pronoun following it in the first person, namely, after the particle of restriction *إِنَّمَا*, as *إِنَّمَا قَامَ أَنَا*, “no one got up but me.”

أَنَا الزَّائِدُ الْحَاوِي الدِّمَامَ وَإِنَّمَا يَدَافِعُ عَنْ أَحْسَانِهِمْ أَنَا أَوْ مِثْلِي

“I am he who provides them with livelihood, and who defends their rights; and none but I or the like of me protect their honour.”

By the “apposition of corroboration” which takes place in the sense is meant such expressions as “he himself,” “they—all of them,” and the like, which are expressed in Arabic as follows: my—thy—him—her—its—self; our—your—them—selves, are rendered by the words *نَفْسٌ* “self” or “soul,” and *عَيْنٌ* “eye” or “essence,” with the affixed pronouns. *نَفْسٌ* agrees in number with the noun, as

MASCULINE.

زَيْدٌ نَفْسُهُ	} جَاءَنِي	Zeid himself	} came to me.
الزَّيْدَانِ أَنْفُسُهُمَا		The two Zeids themselves	
الزَّيْدُونَ أَنْفُسُهُمْ		The Zeids themselves	

FEMININE.

هِنْدٌ نَفْسُهَا	} جَاءَتِ	Hind herself	} came.
الْهِنْدَانِ أَنْفُسُهُمَا		The two Hinds themselves	
الْهِنْدَاتُ أَنْفُسُهُنَّ		The Hinds themselves	

عَيْن is used in the singular only, as

الزیدون عینہم “The Zeids themselves.”

الہندوات عینہن “The Hinds themselves.”

We may also say بِنَفْسِهِ “*in propria personâ*,” as جَاءَ زَيْدٌ بِنَفْسِهِ “Zeid came *in propria personâ*,” and so on.

“All of them” is expressed either by the word كُلُّ “all,” with the affixed pronoun and agreeing with the noun in gender and number, or by the word أَجْمَعُ “altogether,” employed separately; “both of them,” by the dual word كِلَانِ, fem. كِلَتَانِ, construed in the same manner as كُلُّ, as

جَاءَ الْقَوْمُ كُلُّهُمْ “The people came, all of them.”

جَاءَ الرَّجُلَانِ كِلَاهُمَا “The two men came, both of them.”

مَرَرْتُ بِالْمَرْأَتَيْنِ كِلْتَاهُمَا “I passed by the two women, both of them.”

(The word كُلُّ is often used to express thoroughness, as هُوَ الْعَالِمُ كُلُّ الْعَالِمِ “he is a thoroughly learned man.”)

لَقِيتُ الْجَيْشَ أَجْمَعُ “I met the army all-together.”

وَعَلَى آلِهِ أَجْمَعِينَ “And on his family altogether.”

If it be necessary to repeat the pronoun affixed to نَفْسٌ or عَيْنٌ “self,” it is to be repeated in the nominative detached form, and placed first, as

ضَرَبْتَ أَنْتَ بِنَفْسِكَ “Thou thyself didst strike.”

ضَرَبَ هُوَ عَيْنَهُ “He himself struck.”

In short the words نَفْسٌ = “self,” أَنْفُسٌ = “selves,” كُلُّ = “all,” أَجْمَعُ = “altogether,” are used in almost the same manner in Arabic as in English.

“Each other,” “one another,” are expressed by ^{بَعْضٌ} “a portion,” repeated for each of the two parties to the mutual action, as

^{اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ} “Go down, enemies to each other.”
^{تِلْكَ الرُّسُلُ فَضَّلْنَاهُمْ بَعْضُهُمْ عَلَى بَعْضٍ} “To those prophets have we given pre-eminence, one of them over another.”

4. APPOSITION OF SUBSTITUTION.

(175). This is of four kinds :

1. Simple substitution of one word for another conformable to it in meaning, as ^{جَاءَ أَخُوكَ زَيْدٌ} “Zeid, your brother, came.”

2. Substitution to correct a statement respecting the whole of a thing, and to imply that a part only was meant, as ^{اَكَلْتُ الرِّغِيفَ ثُلُثَهُ أَوْ نِصْفَهُ أَوْ أَكْثَرَهُ} “I eat the loaf—a third of it—half of it—most of it.”

3. Substitution of a word or phrase to correct a statement respecting a person or thing, and to imply that it is not the person himself or thing itself, but something connected with him or it which is meant, as

^{اَعْجَبْنِي زَيْدُ عِلْمِهِ - حَسَنَتِهِ - كَلَامِهِ} “I like Zeid—his knowledge—beauty—speech,” etc.

^{سَلِبَ زَيْدٌ فَرَسَهُ أَوْ ثَوْبَهُ} “Zeid was plundered—his mare—his garment.”

4. Substitution of a word or phrase to correct a *lapsus lingue*, or a statement erroneously made through want of reflection, as ^{رَكَبْتُ الْفَرَسَ الثَّقَلَةَ} “I rode the horse—the she-camel.”

5. EXPLANATORY APPOSITION.

(176). Explanatory apposition defines more particularly something that has gone before, as

جَاءَ صَاحِبُكَ زَيْدٌ "Your friend Zeid came."

أَنَا الصَّارِبُ الرَّجُلِ زَيْدٌ "I am the beater of the man Zeid,"
—see p. 202 (116).

In these two examples the word "Zeid" is said to be in explanatory apposition, عَطْفُ الْبَيَانِ.

A noun (substantive or adjective) in apposition to a vocative, may be put either in the subjective or objective; unless it be followed by another noun in a state of construction with it, in which case it must be put in the objective, as

يَا مُحَمَّدُ النَّبِيُّ¹ "Oh! Mohammed, the Prophet."

يَا زَيْدُ الْعَاقِلُ¹ "Oh! Zeid, the intelligent."

يَا إِبْرَاهِيمُ خَلِيلَ اللَّهِ "Oh! Abraham, the friend of God."

يَا رَجُلُ ابْنِ أَخِي "Oh! man, son of my brother."

Note.—If the word *ابن* occur between two proper names, and consequently lose its *alif*, see p. 12, (11) 3, the noun to which it is in apposition may be pointed with either *dhammah* or *fethah*, as *يَا زَيْدُ بْنُ عَمْرٍو* O! Zeid, the son of 'Amr."

ADMIRATION.

(177). There are many forms of expressing admiration in Arabic, as

لِلَّهِ دَرَّةٌ فَرَسًا "God bless him² for a horseman!" = "what a fine horseman!"

وَاهَا لِسَلَمَى ثُمَّ وَاهَا "Bravo! Selma! bravo! bravo!"

Such as these are of course irregular; but there are

¹ See p. 60, end of note 2.

² See note, p. 194.

two forms which may be derived regularly from any verb, viz. (1) مَا أَفْعَلُ, and (2) أَفْعَلٌ بِهِ.

(1) مَا أَفْعَلُ takes the accusative of the thing admired, as

مَا أَحْسَنَ زَيْدًا "How handsome is Zeid!"

مَا أَحْسَنَهُ "How handsome he is!"

(2) أَفْعَلٌ بِهِ governs the thing admired in the genitive by the preposition بِ, as

أَحْسَنُ زَيْدٍ "How handsome is Zeid!"

أَكْرَمُ بِهِ "How noble he is!"

The thing admired must immediately follow the forms مَا أَفْعَلُ and أَفْعَلٌ بِهِ, and cannot occur in any other position in the sentence.

The thing admired need not be expressed with مَا أَفْعَلُ if it be already sufficiently obvious from the context, as

أَرَى أُمَّ عَمْرٍو دُمْعَهَا قَدْ تَحَدَّرَا بِكَاءَ عَلَى عَمْرٍو وَمَا كَانَ أَصْبَرَا

"I see Umm 'Amr, her tears pour down, weeping for 'Amr; and how patient she used to be!"

where وَمَا كَانَ أَصْبَرَا stands for وَمَا كَانَ أَصْبَرَهَا; the thing admired, in this case the pronoun هَا being sufficiently obvious, although not expressed.

The complement may be a proposition introduced by مَا أَنْ or مَا, as

خَلِيلِي مَا أَخْرَى بِذِي اللَّبِّ أَنْ يَرَى صَبُورًا الْخ

"Oh, my two friends, *how fit is it* for a man of intellect *that he should seem patient!*" etc.

SECTION III.—THE PARTICLES AND INDECLINABLE WORDS.

PARTICLES.

(178). In addition to the particles already treated of in the course of this work, there are some others which it will be necessary to indicate. Of these the following are the most important :

لَوْ used in conditional sentences, and followed by لَ in the complement, as لَوْ جَاءَ زَيْدٌ لَأَكْرَمْتَهُ “if Zeid had come, I would have honoured him.”

أَمَّا “as for,” as أَمَّا زَيْدٌ فَمُتَطَلِّقٌ “as for Zeid, (he is) going away;” see p. 166 (87).

This last is chiefly used to introduce a subject, as in the phrase with which, after the formal exordium, most books commence, viz. أَمَّا بَعْدُ *lit.* “as for after,” *i.e.* “after praising God,” etc.

أَ interrogative, as

أَقَامَ زَيْدٌ “Did Zeid stand up?”

أَزِيدُ قَائِمٌ “Is Zeid standing?”

When an alternative follows, it is introduced by أَمْ, as

أَدَبَسَ فِي الْإِنَاءِ أَمْ عَسَلٌ “Is it *dibs* (syrup of raisins) in the vessel or honey?”

أَفِي الْخَابِيَةِ دِبْسُكَ أَمْ فِي الزِّقِّ “Is your *dibs* in the jar or in the leathern bottle?”

هَلْ asks a direct question, and is never used in alternative questions, as

هَلْ قَامَ زَيْدٌ "Did Zeid stand up?"
 هَلْ عَمِرُو قَاتِمٌ "Is 'Amr standing?"

If used with the aorist, هَلْ gives it a future sense.

نَعَمْ "Yes."	أَجَلٌ "Yes."
بَلَى "Oh, yes; certainly!"	جَبَرٌ "Just so."
إِى "Yes"—used only with inter- rogatives or oaths, اِى وَاللّٰهُ	إِنَّ "Verily."
"Yes, by God!" ¹	أَلَا "Is not?" (before a vocative).
	أَمَّا "Is not?" (before an oath).

The two last are also used in solemnly opening a discourse; اَلَا is also employed in making a petition.

هَـا "Hulloa!" When this is used with the demonstrative pronoun ذَا, the detached form of the pronoun often intervenes, as

هَـا هُوَ ذَا "Ho! that one there."
 هَـا أَنْتَ ذَا "Ho! you there."

هَلَّا } are used with the future tense to excite or encourage
 أَلَّا } to the performance of an action; when used with
 لَوْلَا } the past tense, they imply blame or reproach for
 لَوْمًا } having neglected it.

CERTAIN ADVERBS OF TIME AND PLACE.

(179). حَيْثُ signifies "where," and is generally joined to a sentence.

أَيْنَ is an interrogative of place.

¹ In Egypt اَيُّو is commonly used for نَعَمْ "yes!" and in Syria and elsewhere اَيُّ is frequently prefixed to نَعَمْ: thus, اَيُّ نَعَمْ "yes!" اِى وَاللّٰهُ is also used, especially by Turks, as equivalent to our "farewell," on formally taking leave of any one.

لَدَى or كَدَى signifies “near” = عِنْدَ.

لَدَى becomes كَدَى with the affixed pronoun, as كَدَيْهِ.

[Note.—لَدَى governs its noun in the genitive, with the sole exception of عُدُوَّة, which it governs in the accusative.]

أَمْسٍ “yesterday,” but it means any day that is past. If it is in construction with any other word, it is declinable as an ordinary noun.

قَطَّ “at all,” used with a negative, and referring to past time, as مَا رَأَيْتُهُ قَطَّ “I have not seen him at all.”

عَوَّضَ (all three terminations being recognized) signifies “ever;” it is used with the negative, and refers to future time. If it be placed in construction with another word, it is declined, as عَوَّضَ الْغَائِضِينَ “for ever and ever.”

مِنْذَ “since,” مِنْذَ “then (when it was so)” حِينَئِذٍ “then,” يَوْمَئِذٍ “on that day.”

إِذَا “when,” refers to future time even when joined with the preterite tense, as إِذَا كُنْتَ “when you are, or shall be....”

لَمَّا “when,” requires a complement, as لَمَّا رَأَيْتُهُ قَامَ “and when I saw him, he rose.”

إِذْ “when,” refers to past time.

أَيْنَ “where?” is interrogative or conditional.

أَيَّانَ “when,” is interrogative or conditional.

كَيْفَ “how,” is interrogative or conditional.

الآنَ “now,” refers to present time. This is not properly speaking a particle, but the adverbial accusative of the noun آنَ “time,” with the article.

إِذْ and حَيْثُ may have either a nominal or a verbal sentence for their complement, as

جَاءَ أَبِي إِذْ زَيْدٌ أَمِيرٌ "My father came when Zeid was Emir."

مَاتَ أَبِي إِذْ وَلِدُ عُمَرَ "My father died when Omar was born."

جَلَسْتُ حَيْثُ أَنْتَ جَالِسٌ "I sat where you are sitting."

حَيْثُ أَقَامَ السُّلْطَانُ أَقْمَتُ "Where the Sultan stays, there will I stay."

Note.—وَقْتُ، حِينٌ، يَوْمٌ and سَاعَةٌ imitate the construction of إِذْ, as

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقَهُمْ "This is the day when their sincerity shall profit the sincere."

حِينَ أَتَتْ مَنْزِلَهَا "When she came to her house."

مِنْ يَوْمِ حَدَّثَنِي "Since the day he spoke to me."

أَيْ "that is," is used especially to introduce a comment upon or explanation of a difficult word, *e.g.* هَذَا عَسْجَدٌ أَيْ ذَهَبٌ "this is *asjad*, *i.e.* gold."

سَوْفَ and سَوِّفَ are used with the aorist of verbs to impart a distinctly future sense, سَوِّفَ being the more emphatic of the two.

فَدَّ with the aorist expresses hope, it may be rendered in English by "I suppose," as قَدْ يَعْذَمُ الْمَسَافِرُ "the traveller is approaching, I suppose." Like its English equivalent, it is used ironically, as قَدْ يَصْدَقُ الْكَذُوبُ "a liar will speak the truth, I suppose." With the preterite it implies the accomplishment of an expected action, as

قَدْ رَكِبَ الْأَمِيرُ "The Emir is mounted" (said to people who are expecting his coming).

جَاءَ زَيْدٌ وَقَدْ رَكِبَ "Zeid came—he was riding too."

كَأَنَّ "certainly not," said to one who tells you to do a thing, or makes an assertion.

PLEONASTIC PARTICLES.

(180). Pleonastic particles are:

مَا after لَيْسَ "it is not."

لِ "to" is sometimes, though rarely, so used, as
شَكَرْتُ لَهُ.

مَا with وَ in such sentences as مَا أَشْرَكْنَا نَحْنُ وَلَا آبَاؤُنَا
"we have never been polytheists, neither we nor our fathers."

مَا in conditional sentences (see p. 175).

مَا after عَنْ and مِنْ, in which case it does not prevent them from governing the genitive as before.

مَا after رَبِّ, see p. 197 (111).

مَا after كَمَا, as كَمَا "like what" = "as."

[Note.—In فِيمَا "whilst," and كَلَّمَا "whenever," the مَا and the word to which it is joined should always be written as one word.]

إِنْ after the negative مَا, as مَا إِنْ زَيْدٌ فَأَيْتَمٌّ "Zeid is *not* standing," see p. 254.

أَنْ "that," after كَلَّمَا "when?" as كَلَّمَا أَنْ زَيْدٌ جِئْنَا
"when that Zeid went we went."

INDECLINABLE WORDS.

(181). Indeclinable words, *i.e.* those *which do not change their terminations* to indicate the different cases, are the following:

Particles.

The preterite and imperative of verbs (see p. 26, *note*: the pronominal prefixes and affixes being considered as separate words).

The acrist when followed by the energetic نَ or يَ.

All nouns, when joined to the affixed pronoun of the first person.

The demonstrative pronouns.

The relative pronouns مَنْ and مَا.

Interjections.

Nouns which serve as verbs; see p. 231 (139).

In addition to the above, which have been already described, there are—

1. Compound expressions.
2. كِنَايَاتٌ or metonyms.
3. Certain adverbs of time and place.

1. COMPOUND EXPRESSIONS.

(182). 1. The compound numerals from 11 to 19.

جَاءَ أَحَدُ عَشَرَ "Eleven came."
 رَأَيْتُ أَحَدَ عَشَرَ "I saw eleven."
 مَرَرْتُ بِأَحَدِ عَشَرَ "I passed by eleven."

Both portions of the compound are pointed with *fethah* throughout.

إِنَّا عَشَرَ is however an exception, the first portion being declined as an ordinary dual noun (see p. 158).

2. Compound adverbs of time and place, as

فَلَانٌ يَأْتِينِي صَبَاحَ مَسَاءَ "So and so comes to me morning and evening."
 (= صَبَاحًا وَمَسَاءً)

هَذَا الشَّرَابُ بَيْنَ بَيْنٍ "This wine is middling."

فَلَانٌ جَارِي بَيْتِ بَيْتٍ "So and so is my next door neighbour"
 (*lit.* house house=house to house).

3. The first portion of compound proper names is indeclinable, as *بَعْلَبَكْتُ*, *خَضِرَمَوْتُ* (see p. 220).

2. كِنَايَاتٌ METONYMS.

(183). These are

1. $\left. \begin{array}{l} \text{كَيْتَ كَيْتَ} \\ \text{ذَيْتَ ذَيْتَ} \end{array} \right\} \text{“So and so.”}$

These are used with or without the conjunction *و*, as

كَانَ مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ “The affair was so and so.”

قُلْتُ لَهُ ذَيْتَ ذَيْتَ “I said to him so and so.”

2. *كَمْ* “how many?”

This is construed either with the adverbial accusative, or with the genitive, with or without *مِنْ*.

$\left. \begin{array}{l} \text{كَمْ دِرْهَمًا} \\ \text{كَمْ دِرْهَمٍ} \\ \text{كَمْ مِنْ دِرْهَمٍ} \end{array} \right\} \text{“How many dirhems?”}$

If it is separated from the noun to which it refers, the latter is always in the accusative, as *كَمْ لِي عَبْدًا* “How many slaves have I?”

3. *كَايَ* “how many!” The predicate of this is generally a sentence, as in the verse

فَكَأَيَّ مَنْ أَسَىٰ أَعْيَىٰ الْأَسَىٰ نَالَ لَوْ يَعْنِيهِ قَوْلِي وَكَأَيَّ

“How many griefs that the physician cannot heal does he suffer! Ah! would that my saying ‘how many,’ could express it!”

4. *كَذَا* “so and so,” “so many,” which always take the accusative, as *عِنْدِي كَذَا دِرْهَمًا* “I have such and such a number of dirhems.”

It may be also repeated with or without the conjunc-

tion, as *مَلَكْتُ كَذَا كَذَا أَوْ كَذَا وَكَذَا دِرْهَمًا* "I had so many dirhems."

3. ADVERBS OF TIME AND PLACE.

(184). Some indeclinable adverbs of place may be used absolutely without a governed noun, and are then pointed with *dhammah*. They are—

<i>قَبْلُ</i> before (of time).	<i>أَمَامُ</i> before, in front (ditto).
<i>بَعْدُ</i> after (ditto).	<i>خَلْفُ</i> behind.
<i>تَحْتُ</i> under.	<i>وَرَاءُ</i> behind.
<i>فَوْقُ</i> above.	<i>دُونُ</i> down.
<i>فُدَّامُ</i> before (of place).	<i>عَلُ</i> up.

غَيْرُ "else," is also sometimes so used, but in this case some such word as *مَا* = "what is," is supposed to be omitted: it occurs after *لَيْسَ* and *لَا*, as *قَبَضْتُ عَشْرَةَ لَا غَيْرَ* "I caught ten, nothing else."

حَسْبُ "enough," as *يُعْجِنُنِي كَلَامُهُ حَسْبُ* "I like his speech well enough."

The declinable adverbs are sometimes made to govern a sentence, in which case they are pointed with *fethah*, as *حِينَ عَاتَيْتُ الْمَشِيبَ* "the time I reproached old age." If they are followed by anything but a preterite, the declined form is preferred, as *يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ* "the day their truth shall profit the truthful."

مِثْلُ "like," when followed by *أَنْ* or *مَا*, is pointed with *fethah* and not further declined, as

$$\left. \begin{array}{l} \text{مِثْلَمَا قَامَ} \\ \text{مِثْلُ أَنْ يَقُومَ} \\ \text{مِثْلُ أَنَّهُ يَقُومَ} \end{array} \right\} \text{قُمْتُ} \text{ "I rose like he rose,"}$$

$$\text{or "like he rises."}$$

SUMMARY OF THE PRINCIPLES OF ARABIC SYNTAX.

(185). If we analyze Arabic sentences by the rules of European syntax, we shall find them full of anomalies. But if we discard our preconceived notions as to the concord of substantive and adjective, nominative case and verb, etc., and look at the question from an Arabic point of view, we shall find them consistent and logical. The following are the principal points of Arabic syntax, to which the attention of the student is directed.

1. Sentences are composed of nouns, verbs, and particles.

2. Arabic nouns are all *concrete*; that is, they are all what we should call substantives, and do not express *abstract* ideas.

3. The verbs contain a pronoun inherent in the form, which is their real agent.

Consequently, in analyzing the sentence جَاءَ زَيْدٌ الْكَرِيمُ "Zeid the generous came," rather than say, as in European languages, that زَيْدٌ is the nominative or agent to the verb جَاءَ, and that الْكَرِيمُ is an adjective agreeing with زَيْدٌ, I should prefer to say that the true explanation is—

جَاءَ "He came" (the agent *he* being contained in the word جَاءَ).

زَيْدٌ "I mean Zeid" (Zeid being the *name* of the agent اِسْمُ الْفَاعِلِ, and therefore in apposition with it).

اَلْكَرِيمُ "The generous one" (also in apposition with the agent or with the name).

4. One noun may define or determine another; such a state of dependence is indicated by the dependent case, as كِتَابُ الرَّجُلِ "the book of the man."

The *indefinite* nature of a noun is expressed by *tenwīn*.

The definite nature of a noun by the loss of the *tenwīn*; and, if it stand by itself, except it be a proper name, by the addition of the article.

The absence of both *tenwīn* and article shows that the noun, unless it be a proper name, is connected with that which immediately follows it.

5. A sentence naturally consists of a subject and predicate, that is, the thing about which we are going to speak, and some statement concerning it, as

SUBJECT.	PREDICATE.
زَيْدٌ قَائِمٌ	“Zeid (is) standing.”

Both subject and predicate are put in the subjective case with dhammah.

The simple logical copula “is,” is generally omitted; if emphasis be required, the pronoun is used to supply its place, as زَيْدٌ هُوَ قَائِمٌ “Zeid *he* (is) standing.”

The predicate may consist of or contain a verb, as زَيْدٌ ضَرَبَ “Zeid struck.” This is properly “*He struck*,” namely “*Zeid*.” The agent “he” being contained in the verb, and the name of such agent being subsequently mentioned for the sake of clearness, hence it follows that the natural order of words is to place the *so-called* agent after the verb.

But if the verb is active or transitive, there must be also an object on which the action falls, as زَيْدٌ ضَرَبَ عَمْرًا “Zeid struck ‘Amr.”

The object is put in the objective case with fethah.

If it is neuter or intransitive, further explanation may be needed as to the *state or condition* of the agent, as زَيْدٌ قَامَ مُسْرِعًا “Zeid rose hastily.”

State or condition is always expressed by the objective case.

I have said that both subject and predicate are put in the direct case, as in the sentence “Zeid (is) standing,” in which the logical copula “is,” and a noun or a verb with its true inherent pronominal nominative, form the predicate.

If, however, we wish to express *existence in a state of—* or, *the fact of becoming*, that is, *of assuming a certain condition*—it is clear that by the rule above given, such state must be expressed by the objective case, as

كَانَ زَيْدٌ قَائِمًا “Zeid was standing.”

صَارَ زَيْدٌ خَيَّاطًا “Zeid became a tailor.”

Hence the rule that كَانَ and similar verbs put the predicate in the objective case.

6. Particles modify the sentence by extending or restricting the action of the verb. Some few, إِنَّ and the like, are exactly the reverse of كَانَ, see p. 248 (154), putting the subject in the objective case, and the predicate in the nominative, thus إِنَّ زَيْدًا لِّعَائِمٍ “verily, Zeid is standing.” Here the predicate is introduced by a second or subordinate initial particle لِّ. The explanation of this seems to be—

إِنَّ I am going to speak of my subject.

زَيْدًا quā “Zeid,” i.e. in his condition of Zeid (whence the use of the objective case).

لِّعَائِمٍ “Well—(لِّ) he is standing” (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These are the principal points which the student should bear in mind. Having mastered these, and made himself familiar with the further details given in the course of the work, he should study some easy native grammar, such as the *Ajrumíyeh*. This he will be able to do without difficulty with the help of the Glossary of technical terms, at the end of this book.

PART III.—PROSODY.

SECTION I.—THE METRE.

(186). A knowledge of Prosody is absolutely necessary to the student of Arabic, since it enables him to correct the errors of copyists and printers, and, in this way, to understand passages which would be otherwise obscure.

NOMENCLATURE.

(187). The technical name for prosody is ^{علم العروض} *ʿilm al-ʿarūḍ*, the word ^{عروض} *ʿarūḍ* signifying a “pattern” or “standard of comparison.” It is also called ^{علم الخليل} *ʿilm al-ḫalīl*, from the name of the inventor of the system.

The Arabs have instituted a fanciful comparison between “a verse of poetry,” ^{بيت شعر} *bayt šaʿr* (*lit.* “a house of poetry”) and “a tent,” ^{بيت شعر} *bayt šaʿr*, *lit.* “a house of hair (cloth).”

The parts of the ^{بيت شعر} *bayt šaʿr* or “verse” are named after those of the ^{بيت شعر} *bayt šaʿr* or “tent,” thus:—Each of the two hemistichs of which the ^{بيت} *bayt* is composed is called a ^{مصرع} *maṣraʿ* “one of the two flaps which form the folding-door of the tent.” The first of these is called the ^{صدر} *ṣadr* or “fore-part,” the second the ^{خمر} *ḫamr* or “hind-part.”

Each of the ^{مصرعان} *maṣraʿān* consist of “feet,” called ^{أجزاء} *ʾaǧzāʾ* (sing. ^{جزء} *ǧuzʾ*) “portions” when spoken of as integral parts

of the verse; but when spoken of in the abstract they are called تَفَاعِيلُ (sing. تَفْعِيلٌ), *i.e.* “representing the measure by parts of the root فَعَلَ” (see p. 19).

The last foot of the first مِصْرَاعٌ is called the عَرُوضٌ, as it determines the metre; the last foot of the second مِصْرَاعٌ is called the غَرْبٌ, or “class,” and determines to what subdivision of a particular metre the verse belongs.

The opening foot of the verse is called the صَدْرٌ; the first foot of the second مِصْرَاعٌ is called the اِبْتِدَاءٌ “beginning;” and all the remaining parts are included in the general term حَشْوٌ “stuffing.”

The metres are called بُحُورٌ (singular بَحْرٌ). This word means “sea,” but in its primary signification it means “extent” or “space,” and is applied to the “space” covered by the بُيُوتُ شَعْرِ, or “tent.”

A complete poem in Arabic is called قَصِيدَةٌ; it should contain not less than thirteen or more than one hundred and twenty distichs (بَيْتٌ, pl. أَبْيَاتٌ).

The first two hemistichs مِصْرَاعَانِ rhyme together, and the same rhyme is repeated at the end of every second hemistich throughout the poem.

The two rhyming hemistichs with which the poem commences are called the مَطْلَعُ “exordium.”

A poem without a مَطْلَعُ, and consisting of only a few verses, is called قِطْعَةٌ “fragment.”

The scansion of a verse, *i.e.* its resolution into the constituent feet تَفَاعِيلُ, is called تَقْطِيعٌ “cutting up.”

ELEMENTS OF WHICH THE FEET ARE COMPOSED.

(188). The elements of which the feet are composed are not, as in Latin prosody, merely long and short syllables, but certain rhythmical sounds or notes; namely,

ARABIC NAME AND SYMBOL.		LATIN NAME AND SYMBOL.
سَبَبٌ خَفِيفٌ	light chord.	— (hemi-spondeus).
سَبَبٌ ثَقِيلٌ	heavy chord.	— — (dibrach).
وَدَدٌ جَمْعُوعٌ	undivided bar.	— — (iambus).
وَدَدٌ مَفْرُوقٌ	divided bar.	— — (trochee).
فَاصِلَةٌ صَغْرَى	minor stay.	— — — (anapeest).
فَاصِلَةٌ كُبْرَى	major stay.	— — — — (pyrrichio-iambus).

In the nomenclature of these elements the analogy between the “tent” and the “verse” is kept up; the سَبَبٌ signifying “a tent-rope” or “cord;” the وَدَدٌ “a tent-peg” or “bar;” and the فَوَاحِلُ (sing. فَاصِلَةٌ) the long ropes or “stays” by which the tent is fastened before and behind to steady it against the wind.

Practically there are but four of these elements, as the last two are merely combinations of the first three.

QUANTITY.

(189). The quantity of a syllable or syllables consists in conformity with one of the elements above mentioned: thus the word مِثْنٌ is not spoken of as a long syllable, but as a سَبَبٌ خَفِيفٌ, and is equivalent to تَنْ; again, قَالَ is not looked upon as consisting of two syllables, one long and one short, but as a تَانٌ = وَدَدٌ مَفْرُوقٌ.

The following are the only anomalies in quantity which occur in Arabic prosody:

1. Letters of prolongation are considered as quiescent, thus فَا, قَوَّ, فَيَّ.

2. Alif maḥṣura (ي) is also treated as though the ي were a quiescent alif, and for prosodial purposes فَيَّ = فَتَا.

3. The ا of اَنَا "I," is short, thus اَنَا = اَنَ.

4. The ُ or ِ of the affixed pronoun is long, اُنْهُ, اُنْهُ, اُنْهُ; so too the ُ, with which اُنْهُ, اُنْهُ, and اُنْهُ, are pronounced before a *hemzet el-wasl*, is long = اُنْهُ, etc.

THE NORMAL FEET.

(190). From the elements above spoken of, a certain number of feet are constructed which are called اَرْكَان, or standards. They consist of combinations of the elements represented by a word of the same measure formed from the root فَعَلَ (see p. 19).

NORMAL FEET.	OF WHAT COMPOSED.	ARABIC SYMBOLS.	LATIN SYMBOLS.
فَعُولٌ ¹	وَتَدَ مَجْمُوعٌ + سَبَبٌ خَفِيفٌ	تَنَ + تَنَ =	— — —
مَفَاعِيلُنْ	وَتَدَ مَجْمُوعٌ + سَبَبَانِ خَفِيفَانِ	تَنَ + تَنَ + تَنَ =	— — — —
مَفَاعِلَتُنْ	وَتَدَ مَجْمُوعٌ + فَاصِلَةٌ صَغْرَى	تَنَ + تَنَنَ =	— — — —
فَاعِلَانِ ²	وَتَدَ مَفْرُوقٌ + سَبَبَانِ خَفِيفَانِ	تَنَ + تَنَ + تَنَ =	— — — —
فَاعِلُنْ	سَبَبٌ خَفِيفٌ + وِتَدَ مَجْمُوعٌ	تَنَ + تَنَنَ =	— — — —
مُسْتَعِيلُنْ	سَبَبَانِ خَفِيفَانِ + وِتَدَ مَجْمُوعٌ	تَنَ + تَنَ + تَنَنَ =	— — — —
مُسْتَعِيلُنْ	فَاصِلَةٌ صَغْرَى + وِتَدَ مَجْمُوعٌ	تَنَنَ + تَنَنَ =	— — — —
مَفْعُولَاتُ	سَبَبَانِ خَفِيفَانِ + وِتَدَ مَفْرُوقٌ	تَنَ + تَنَ + تَنَ =	— — — —

¹ The termination فُ represents the *tanwin*, the ن of which, as is explained further on, is always written in noting the scansion of a verse.

² This may also be written فَاعِلَانِ, and regarded as if composed of the following elements : سَبَبٌ خَفِيفٌ + وِتَدَ مَجْمُوعٌ + فَاصِلَةٌ صَغْرَى = تَنَ + تَنَنَ + تَنَ = — — — —

THE CIRCLES.

(191). The various *metres* ^{مeters} used by the Arab poets consist of combinations of the eight feet described in the last table. They are fifteen in number, but divide themselves naturally into five groups, each containing a certain number of metres, in all of which the number and consecutive arrangement of the elements are the same; the variety being obtained by beginning on a different element for each metre. In order to exhibit this correspondence, the Arab prosodians write these groups in five circles, which I will give and explain in detail.

THE FIRST CIRCLE دَايِرَةُ الْمُخْتَلَفِ.

(192). The first circle is called ^{المختلف} "varied," because it is composed of feet of various lengths.

The elements of which it is composed are—

10 9 8 7 6 5 4 3 2 1
 ٲ ٲ ٲٲ ٲ ٲٲ ٲ ٲ ٲٲ ٲ ٲٲٲ
 ٲٲ ٲٲ ٲٲٲ ٲٲ ٲٲٲ ٲٲ ٲٲ ٲٲٲ ٲٲ ٲٲٲٲ

Now if these be divided into feet thus,

10 9 8	7 6	5 4 3	2 1
تَن تَن تَن	تَن تَن تَن	تَن تَن تَن	تَن تَن تَن
مَفَاعِلُنْ	فَعُولُنْ	مَفَاعِلُنْ	فَعُولُنْ

we have the first metre of the circle, viz. **الَطَوِيلُ**. The second line being obtained by following out the rule laid down of representing each foot by a word of the same *measure* formed from the root **فَعَّلَ**.

Now, if instead of beginning upon element 1, we begin upon element 2, we shall have a different effect produced, although the *consecutive* arrangement remains the same, thus

1 10 تن تن فَاعِلُنْ	9 8 7 تن تن تن فَاعِلَاتُنْ	6 5 تن تن فَاعِلُنْ	4 3 2 تن تن تن فَاعِلَاتُنْ
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which is the second metre of the circle, viz. *المديد*.

Again, beginning on 4, we have

3 2 تن تن فَاعِلُنْ	1 10 9 تن تن تن مُسْتَفْعِلُنْ	8 7 تن تن فَاعِلُنْ	6 5 4 تن تن تن مُسْتَفْعِلُنْ
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which is the third metre of the first circle, viz. *البيسط*.

Thus we obtain the three metres of the first circle as they are usually represented :

1. الطويل فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ
2. المديد فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ فَاعِلُنْ
3. البسيط مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

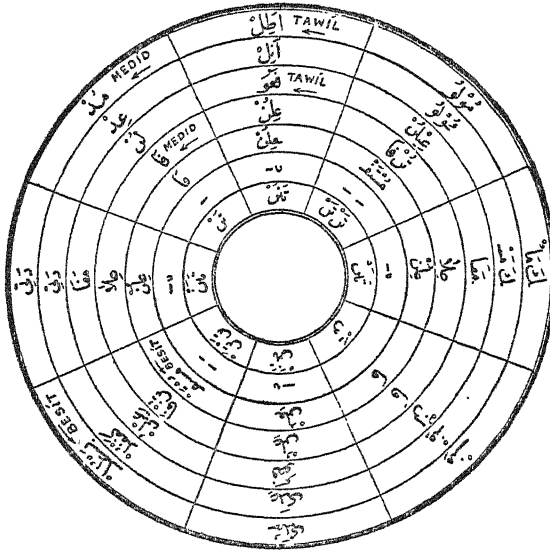
The following verse will serve as a *memoria technica* for the circle :

أَطْلُ مَدَّتِي بَسْطَ الْمَدَى مِنْكَ مَأْمُولُ
أَنْبِلُ عِدَّتِي كَفَّ الْعِدَى مِنْكَ مَسْئُولُ

By commencing at the word *أَطْلُ*, which suggests *الطويل*, we have a verse in that measure; commencing with *مَدَّتِي*, which recalls *المديد*, a verse is obtained in the metre of *المديد*; and similarly with *بَسْطَ* for *البيسط*, the verse affording a complete specimen of all three metres with a rhyme for each.

The following diagram of the circle exhibits all the facts I have pointed out in connexion with this part of my subject. The two outer circles contain the *memoria technica* verse, the point at which each metre begins

being indicated. The next three inner circles contain the conventional feet of each metre; the commencements being also noted. The two innermost circles contain the Latin symbols and the Arabic elements.



1ST CIRCLE, دَائِرَةُ الْمُخْتَلِفِ.

Note.—That in selecting a word as the representative of the elements forming any foot, a form must be chosen which actually exists. This is exhibited very clearly in the circle. The same element تَمَنَّنْ, being represented by فَعُو, when beginning the foot تَمَنَّنْ = فَعُولُنْ, but when it ends a foot, as تَمَنَّنْ = فَعِلْنْ, it is represented by عِلْنْ, because no form of the root فَعَل could end in فَعُو.

THE SECOND CIRCLE دَائِرَةُ الْمُؤْتَلِفِ.

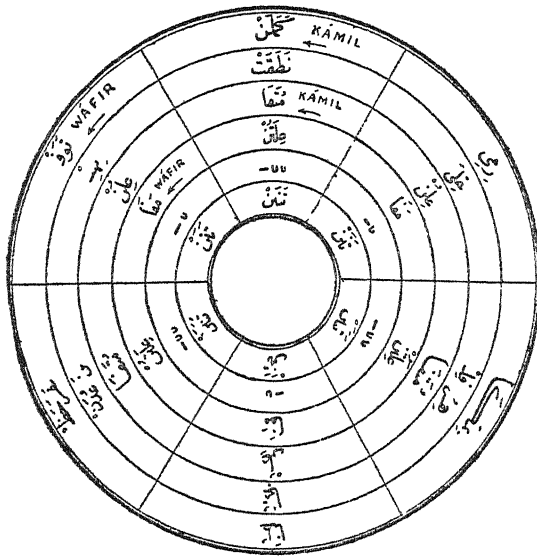
(193). The second circle is called الْمُؤْتَلِفِ “agreeing,” because all its feet agree in length, consisting of seven letters each. It contains two metres, viz. :

مَتَاعِلِينَ مَتَاعِلِينَ مَتَاعِلِينَ الكَامِلُ
مَتَاعِلَتَيْنِ مَتَاعِلَتَيْنِ مَتَاعِلَتَيْنِ الوَافِرُ

The *memoria technica* for which is :

كَمَالًا نَوْفَرَ حَظَّنَا بِمَكَارِمِ
نَطَقَتْ بَيْنَ عَدَى مُجَاهِرٍ فِي الْقَلَى

The following diagram explains the formation of the feet and metres :



دَائِرَةُ الْمُؤْتَلَفِ. 2ND CIRCLE.

دَائِرَةُ الْمُجْتَلَبِ. THE THIRD CIRCLE.

(194). The third circle is called الْمُجْتَلَبِ "brought on," because its feet are "brought on" from the first circle. It contains three metres, viz. :

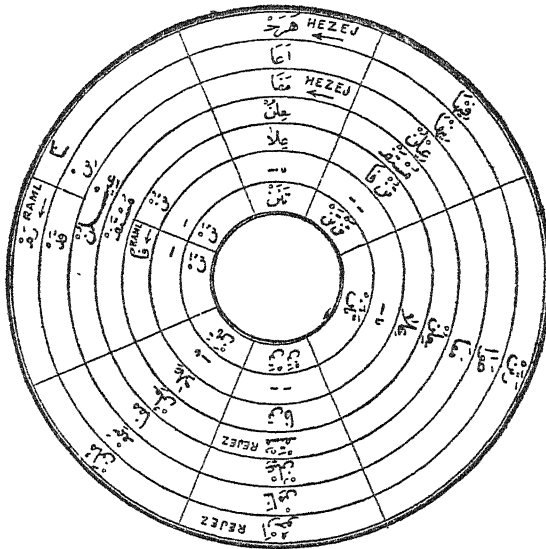
مَتَاعِلِينَ مَتَاعِلِينَ مَتَاعِلِينَ المَزْجُ

مُسْتَفْعِلٌ مُسْتَفْعِلٌ مُسْتَفْعِلٌ
الرَّجَزُ
فَاعِلَاتِنِ فَاعِلَاتِنِ فَاعِلَاتِنِ
الرَّمْلُ

And the *memoria technica* is:

هَزَجْنَا رَمَلًا أَرْجُوزَةً فِيهَا
أَخَانٌ قَدْ سَمِعْنَا مِنْ خَوَانِيَا

The following diagram shows the analysis of the circle:



3RD CIRCLE, دَائِرَةُ الْمُجْتَلَبِ.

THE FOURTH CIRCLE ^{دائرة} المشتبه.

(195). The fourth circle is called *الْمَشْتَبِه* "the intricate," from the intricate nature of its metres, which are six in number, viz. :

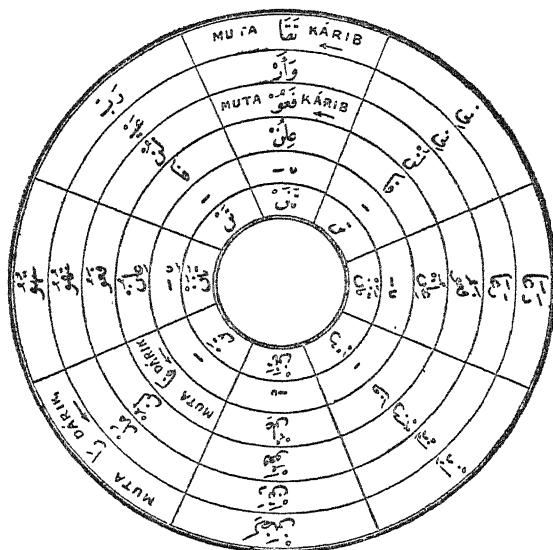
مُسْتَفْعِلِينَ مُسْتَفْعِلِينَ مُسْتَفْعِلِينَ
السَّيْرُ السَّيْرُ السَّيْرُ
مُسْتَفْعِلِينَ مُسْتَفْعِلِينَ مُسْتَفْعِلِينَ
الْمُنْشَرُجُ الْمُنْشَرُجُ الْمُنْشَرُجُ

فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ
 المَتَّارِبُ (الرَّاكِبُ) (or) المَتَّارِكُ

And the *memoria technica* is:

تَقَارَتِ رَاكِضًا اِذَا دَعَانِي
وَارْحِمْتَهُ مَدَّةً اِذَا رَعَانِي

The following diagram shows the analysis of the circle:



5TH CIRCLE, دَائِرَةُ الْمَتَفِقِ.

SCANSION.

(197). *Note*.—In representing the scansion of a verse, the words must be written as they are pronounced. The ٱ being omitted, and تَنْوِيْنٌ and تَشْدِيْدٌ being written in full, thus—

أَلَا يَا أَسْلَمَى ذَاتَ الدِّمَالِيَجِ وَالْعَقْدِ
وَذَاتِ الثَّنَايَا الْغُرِّ وَالْفَاجِمِ الْجَعْدِ

is represented in scansion as follows :

أَلَا يَاسْلَمَى	ذَاتَ الدِّمَالِيَجِ	وَالْعَقْدِ	
فَعُولُنْ	مَفَاعِيلُنْ	مَفَاعِيلُنْ	مَفَاعِيلُنْ
تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ
— — —	— — —	— — —	— — —
وَذَاتُ الثَّنَا	وَالْغُرِّ	وَالْفَاجِمِ	الْجَعْدِ
فَعُولُنْ	مَفَاعِيلُنْ	مَفَاعِيلُنْ	مَفَاعِيلُنْ
تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ	تَنْنِ تَنْ تَنْ
— — —	— — —	— — —	— — —

For the same reason the words employed to represent the feet or combinations of the elements are written *فَعُولُنْ*, *مَفَاعِيلُنْ*, etc., and not *فَعُولٌ*, *مَفَاعِيلٌ*.

VARIATIONS OF THE PRIMITIVE FEET.

(198). The variations to which the feet are subject are of two kinds, *زُحَافٌ* "Deviation," and *عِلَّةٌ* "Defect."

1. *الزُّحَافُ* DEVIATION.

(199). Deviation is either simple or compound.

(a.) *الزُّحَافُ الْمُنْفَرِدُ* SIMPLE DEVIATION.

حَبَسَ is the suppression of the second letter of a foot when it is quiescent, *i.e.* without a vowel; as the *س* in *مُسْتَعْلَنٌ*, which then becomes *مُسْتَعْلِنٌ*, and is changed

by the rule given in p. 297, *Note*, to مُنَاعِلُنْ; or as the ا in فَاعِلُنْ, which then becomes فَعِلُنْ.

وَقَصْ is the suppression of the second letter of a foot with its vowel, as the ة of مُتَفَاعِلُنْ, which then becomes مُنَاعِلُنْ.

إِضْمَارْ is making the second letter of a foot quiescent when it has a vowel, as the ة of مُتَفَاعِلُنْ, which becomes مُتَفَاعِلُنْ, and by p. 297, *Note*, مُسْتَفْعِلُنْ.

طَيْ is the suppression of the fourth letter of a foot when it is quiescent, as the ء of مُسْتَفْعِلُنْ, which then becomes مُسْتَعِلُنْ, and is changed into مُتَعِلُنْ.

قَبْصْ is the suppression of the fifth letter of a foot when quiescent, as the ن of فَعُولُنْ, which becomes فَعُولْ; or of the ي of مَفَاعِيلُنْ, which becomes مَفَاعِلُنْ.

عَقْلْ is the suppression of the fifth letter of a foot when it has a vowel, as the ل of مَفَاعِلَتُنْ, which then becomes مَفَاعِلُنْ, and is changed by p. 297, *Note*, into مُفَاعِلُنْ.

عَصْبْ is making quiescent the fifth letter of a foot, when this has a vowel, as the ل of مَفَاعِلَتُنْ, becoming مَفَاعِلَتُنْ, and subsequently مُفَاعِيلُنْ, by p. 297, *Note*.

كَفْ is the suppression of the seventh letter of a foot when it is quiescent, as the ن of فَاعِلَاتُنْ, which becomes فَاعِلَاتْ; or the ن in مُسْتَفْعِلُنْ becoming مُسْتَفْعِلْ.

Note.—These modifications can only occur in a نَسَبْ or “chord,” as تَنْ or تَنْ; we cannot, for instance, apply the حَبْ to the foot فَاعِلَاتُنْ, because the second letter ا, although considered as quiescent, is part of a وَدْ or “bar” تَانْ; nor can we apply the كَفْ to the foot مُسْتَفْعِلُنْ, because, although the seventh letter ن is quiescent, it is part of a وَدْ, تَنْ.

(b.) اَلْزَحَافُ اَلْمَزْدَوِجُ COMPOUND DEVIATION.

خَبِنٌ is the occurrence in one and the same foot of خَبِنٌ and طَيٌّ ; as the suppression of the م of مُسْتَفْعِلُنْ by خَبِنٌ, and of the ن by طَيٌّ, leaving مُتَعِلُنْ, or, by p. 297, *Note*, فَعَلَتُنْ.

خَزَلٌ is the concurrence of اِضْمَارٌ and طَيٌّ ; as the suppression of the م of مُتَفَاعِلُنْ by اِضْمَارٌ, and of the ا by طَيٌّ, leaving مُتَعِلُنْ = مُتَتَعِلُنْ.

شَكَلٌ is the concurrence of خَبِنٌ and كَفٌّ, as the suppression of the م of مُسْتَفْعِلُنْ by خَبِنٌ, and of the ن by كَفٌّ, leaving مُتَفَعِلٌ ; or of the ا and ن of فَاعِلَانُنْ, leaving فَعِلَاتٌ.

نَقَصٌ is the concurrence of عَصَبٌ and كَفٌّ, as rendering the ا of مَفَاعِلَتُنْ quiescent by عَصَبٌ, and suppressing the ن by كَفٌّ, leaving مَفَاعِلْتُ = مَفَاعِيلٌ.

2. اَلْعِلَّةُ DEFECT.

(200). The عِلَّةُ consists either in adding to or taking from a foot. Amongst the former are—

وَتَدٌ مَجْمُوعٌ (تَن) سَبَبٌ خَفِيفٌ to a مَجْمُوعٌ at the end of a foot, as adding تَن to مُتَفَاعِلُنْ, which becomes مُتَفَاعِلَاتُنْ = مُتَفَاعِلَتُنْ, by p. 297, *Note*.

تَدْيِيلٌ is adding a quiescent letter to a مَجْمُوعٌ at the end of a foot, as ن to مُتَفَاعِلُنْ, which becomes مُتَفَاعِلَتُنْ = مُتَفَاعِلَانُنْ.

تَسْبِيحٌ is the addition of a quiescent letter to a سَبَبٌ خَفِيفٌ at the end of a foot ; as the addition of ن to تَن at the end of فَاعِلَانُنْ, which then becomes فَاعِلَاتُنْ = فَاعِلَانُنْ.

Those which are formed by taking away from the foot are—

حَذَفٌ which is the suppression of a **سَبَبٌ خَفِيفٌ** at the end of a foot, as of the **مَفَاعِيلُنْ** in **لُنْ** becoming **مَفَاعِي = فَاعِلُنْ**; or **فَاعِلُنْ = فَاعِلَا** in **نُنْ**, which becomes **فَاعِلَا**.

قُطِفَ is suppressing a **سَبَبٌ خَفِيفٌ** at the end of a foot, and making the previous consonant quiescent; as the suppression of **تُنْ** from **مَفَاعِلُنْ** and making the **ل** quiescent, the foot then becoming **مَفَاعِلْ = فَعُولُنْ**.

قُصِرَ is the suppression of the second letter of a **سَبَبٌ خَفِيفٌ** at the end of a foot, making the remaining letter quiescent; as the suppression of the **ن** and making the **ل** quiescent in **مَفَاعِيلُنْ**, which becomes **مَفَاعِيلْ**; or similarly in **فَعُولُنْ**, which becomes **فَعُولْ**.

قُطِعَ is the suppression of the last letter of a **وَتَدٌ مَجْمُوعٌ** at the end of a foot, at the same time making the preceding letter quiescent; as the removal of the **ن** and making the **ل** quiescent in **مُسْتَفْعِلُنْ**, which then becomes **مَفْعُولُنْ = مُسْتَفْعِلْ**.

تَشْعِيبٌ is the suppression of one of the two moveable letters of the **وَتَدٌ مَجْمُوعٌ** in **فَاعِلَاتُنْ**, which becomes **فَاعَاتُنْ** or **فَالَاتُنْ** (according as the **ء** or **ل** of **عِلَا** is removed) = **مَفْعُولُنْ**.

حَذَنٌ is the suppression of the entire **وَتَدٌ مَجْمُوعٌ** from the end of a foot, as of the **عِلُنْ** from **مُتَفَاعِلُنْ**; which becomes **مُتَفَاعِلْ = مَفْعَلُنْ**.

صَلَمٌ is the suppression of a **وَتَدٌ مَفْرُوقٌ** from the end of a foot, as of the **لَا تُ** from **مَفْعُولَاتُ**, which becomes **مَفْعُولُ = مَفْعُو**.

كُشِفَ is the suppression of the last letter of a **وَتَدٌ مَفْرُوقٌ** at the end of a foot, as of the **تُ** of **مَفْعُولَاتُ**, which then becomes **مَفْعُولَا = مَفْعُولُنْ**.

وَقَفَّ is the making the last letter of a مَفْرُوقٌ quickscent at the end of a foot, as the ت of مَفْعُولَاتٌ, which becomes مَفْعُولَانْ = مَفْعُولَاتٌ.

There are some kinds of عِلَّةٌ which resemble the زُحَافٌ in being used as occasional licences or variations in the feet, and not being permanent changes in the feet continuing through the whole poem. Of these are—

خَرَمٌ which is the addition of one letter to a foot of four letters at the beginning of a verse; or of one or two letters at the beginning of the second hemistich. It more frequently occurs in the beginning of the verse, its occurrence at the beginning of the second hemistich being rare.

خَرَمٌ is the suppression of the first letter of a مَفْرُوقٌ at the beginning of a verse, as of the ف of فَعُولُنْ, which thus becomes فَعْلُنْ = فَعُولُنْ.

نَكَمٌ is the same as خَرَمٌ, when it occurs in a foot which is perfect in all other respects, and is not affected by any of the other licences or variations.

نَرَمٌ is the suppression of the first letter of a مَجْمُوعٌ at the beginning of a verse, when the foot in which it occurs is also affected by the licence called قَبْضٌ; as the suppression of the ف of فَعُولُنْ, and of the ن by قَبْضٌ, the foot then becoming فَعْلُنْ = فَعُولُنْ.

شَرَمٌ is the concurrence of خَرَمٌ and قَبْضٌ in مَقَاعِيلُنْ; the م being suppressed by خَرَمٌ and the ي by قَبْضٌ, making the foot فَاعِيلُنْ.

خَرَبٌ is the concurrence of خَرَمٌ and كَفٌّ in مَقَاعِيلُنْ; the م being suppressed by خَرَمٌ and ن by كَفٌّ, making the foot مَفْعُولُنْ = فَاعِيلُنْ.

عَصَبٌ is the suppression of the م of مَعَالِشُنْ at the beginning of a verse, leaving قَاعِلِشُنْ.

قَصَمٌ is the concurrence of حَرَمٌ and عَصَبٌ in مَعَالِشُنْ; the first removing the م and the second making the ل quiescent: the first thus becomes مَعُولُنْ = قَاعِلِشُنْ.

جَمَمٌ is the concurrence of حَرَمٌ and عَقَلٌ in مَعَالِشُنْ, the first removing the م and the second the ل, leaving قَاعِشُنْ = قَاعِلِشُنْ.

عَقَصٌ is the concurrence of حَرَمٌ, عَصَبٌ, and كَفٌ in مَعَالِشُنْ; the first removing the م, the third the ن, and the second making the ل quiescent, the foot then becomes مَعُولٌ = قَاعِلِشُنْ.

تَشْجِيعٌ is sometimes thus employed as an incidental variation of the foot in the metres خَفِيفٌ and مُجْتَمِعٌ; and حَدَقٌ is occasionally so employed in the metre مُتَقَارِبٌ.

(201). TABLES REPRESENTING THE VARIATIONS OF THE PRIMITIVE FEET.

FIRST FOOT, فَعُولُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	فَعُولُنْ		تَنَنْ تَنْ	— —
مَقْبُوضٌ	فَعُولٌ		تَنَنْ تَت	— —
مَقْصُورٌ	فَعُولٌ		تَنَنْ تَتْ	—
أَنْلَمُ	عُولُنْ	فَعْلُنْ	تَنْ تَنْ	— —
أَنْرَمُ	عُولٌ	فَعْلٌ	تَنْ تَت	— —
مَحْدُوفٌ	فَعُوٌ	فَعْلٌ	تَنَنْ	—
أَبْتَرٌ	فَعٌ	فَلٌ	تَنْ	—

SECOND FOOT, مَفَاعِيلُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, <i>Note</i> .	Arabic Symbols	Latin Symbols.
صَحِيحٌ	مَفَاعِيلُنْ		تَنَنْ تَنَنْ تَنَنْ	— — — —
مَقْبُوضٌ	مَفَاعِيلُنْ		تَنَنْ تَنَنْ تَنَنْ	— — — —
مَكْفُوفٌ	مَفَاعِيلُنْ		تَنَنْ تَنَنْ تَنَنْ	— — — —
مَحْذُوفٌ	مَفَاعِيلُنْ	فَعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَخْرَجَ	فَاعِيلُنْ	مَفْعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَشْتَرِ	فَاعِيلُنْ		تَنَنْ تَنَنْ تَنَنْ	— — — —
أَخْرَبَ	فَاعِيلُنْ	مَفْعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
مَقْصُورٌ	مَفَاعِيلُنْ	فَعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —

THIRD FOOT, مَفَاعِلَتُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, <i>Note</i> .	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَفَاعِلَتُنْ		تَنَنْ تَنَنْ تَنَنْ	— — — —
مَعْصُوبٌ	مَفَاعِلَتُنْ	مَفَاعِيلُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
مَعْقُولٌ	مَفَاعِلَتُنْ	مَفَاعِيلُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
مَنْقُوصٌ	مَفَاعِلَتُنْ	مَفَاعِيلُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
مَقْطُوفٌ	مَفَاعِلَتُنْ	فَعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَعْضَبَ	فَاعِلَتُنْ	مَفْتَعِلُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَقْصَمَ	فَاعِلَتُنْ	مَفْعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَجْمَ	فَاعِلَتُنْ	فَاعِيلُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —
أَعْقَصَ	فَاعِلَتُنْ	مَفْعُولُنْ	تَنَنْ تَنَنْ تَنَنْ	— — — —

FOURTH FOOT, فاعِلان.

Name of Foot.	Natural Measure	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيح	فاعِلان	فاعِلان ¹	تَن تَن تَن	— — —
مُخَبَّر	فَعِلان		تَن تَن تَن	— — —
مُكَوَّف	فاعِلات		تَن تَن تَن	— — —
مُشَكَّوِل	فَعِلات		تَن تَن تَن	— — —
مَنْصُور	فاعِلات	فاعِلان	تَن تَن تَن	— — —
مُتَقَصِّر مُخَبَّر	فَعِلات	فَعِلان	تَن تَن تَن	— — —
مُحَذَّوِف	فاعِلا	فاعِلان	تَن تَن تَن	— — —
مُحَذَّوِف مُخَبَّر	فَعِلا	فَعِلان	تَن تَن تَن	— — —
أَبْتَر	فَعِلا	فَعِلان	تَن تَن تَن	— — —
مُشْعَث	فَعِلان	مُتَعَوِّلان	تَن تَن تَن	— — —
مُسَبِّع	فاعِلاتَن	فاعِلِيان	تَن تَن تَن	— — —
مُسَبِّع مُخَبَّر	فَعِلاتَن	فَعِلِيان	تَن تَن تَن	— — —

FIFTH FOOT, فاعِلن.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيح	فاعِلن		تَن تَن	— — —
مُخَبَّر	فَعِلن		تَن تَن	— — —
مُتَقَوِّع	فاعِل	فَعِلن	تَن تَن	— — —
مُذِيل	فاعِلن	فاعِلان	تَن تَن تَن	— — —
مُزِيل	فاعِلن	فاعِلان	تَن تَن تَن	— — —

¹ See note 2, p. 294.

SIXTH FOOT, ^{فَعْلَانِ}سَنْدَعِلَانِ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	فَعْلَانِ	فَعْلَانِ	تَن تَن تَن	— — — —
مُخَبَّرٌ	مُتَعَلِّلَانِ	مُفَاعِلَانِ	تَن تَن تَن	— — — —
مَطْوِيٌّ	مُسْتَعِلِّلَانِ	مُسْتَعِلِّلَانِ	تَن تَن تَن	— — — —
مُخَبَّرٌ	مُتَعَلِّلَانِ	فُعِلَّتَانِ	تَن تَن تَن	— — — —
مَقْطُوعٌ	مُسْتَفْعِلَانِ	مَنْعُولَانِ	تَن تَن تَن	— — — —
مَذِيلٌ	مُسْتَفْعِلِّلَانِ	مُسْتَفْعِلِّلَانِ	تَن تَن تَن	— — — —
مَقْطُوعٌ مُخَبَّرٌ	مُتَعَلِّلَانِ	فَعُولَانِ	تَن تَن تَن	— — — —
مَذِيلٌ مُخَبَّرٌ	مُسْتَعِلِّلَانِ	مُفَاعِلَانِ	تَن تَن تَن	— — — —
مَذِيلٌ مَطْوِيٌّ	مُسْتَعِلِّلَانِ	مُسْتَعِلِّلَانِ	تَن تَن تَن	— — — —
مَذِيلٌ مُخَبَّرٌ	مُسْتَعِلِّلَانِ	فُعِلَّتَانِ	تَن تَن تَن	— — — —
مَكْفُوفٌ	¹ مُسْتَفْعِلُّ		تَن تَانِ تَ ¹	— — — —
مَشْكُولٌ	¹ مُسْتَفْعِلُّ	مُفَاعِلٌ	تَن تَانِ تَ ¹	— — — —

¹ See note 2, p. 294, and the diagram on p. 300.

SEVENTH FOOT, مَسْأَلِينَ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 207, Note	Arabic Symbols	Latin Symbols.
صَحِيح	مَسْأَلِينَ		نَنْنَنْ نَنْنَنْ	— — — —
مَضْمَر	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَوْفُوق	مَسْأَلِينَ		نَنْنَنْ نَنْنَنْ	— — — —
مَخْزُول	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَقْطُوع	مَسْأَلِينَ	فَعْلَاتِن	نَنْنَنْ نَنْنَنْ	— — — —
مَضْمَر مَقْطُوع	مَسْأَلِينَ	مَفْعُولِن	نَنْنَنْ نَنْنَنْ	— — — —
أَحْذ	مَسْأَلِينَ	فَعْلَان	نَنْنَنْ نَنْنَنْ	— — — —
أَحْذ مَضْمَر	مَسْأَلِينَ	فَعْلَان	نَنْنَنْ نَنْنَنْ	— — — —
مَذِيل	مَسْأَلِينَ	مَسْأَلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَذِيل مَضْمَر	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَذِيل مَوْفُوق	مَسْأَلِينَ	مَسْأَلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَذِيل مَخْزُول	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَرْفَل	مَسْأَلِينَ	مَسْأَلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَرْفَل مَضْمَر	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَرْفَل مَوْفُوق	مَسْأَلِينَ	مَسْأَلِينَ	نَنْنَنْ نَنْنَنْ	— — — —
مَرْفَل مَخْزُول	مَسْأَلِينَ	مَسْتَعْلِينَ	نَنْنَنْ نَنْنَنْ	— — — —

EIGHTH FOOT, مَفْعُولَات.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَفْعُولَات		تَن تَن تَانِ	— — —
مَخْبُولٌ	مَعْلَات	فَعْلَات	تَت تَت تَانِ	— — —
مَوْقُوفٌ	مَفْعُولَات		تَن تَن تَانِ	— — —
مَكْشُوفٌ	مَفْعُولَا	مَفْعُولَيْنِ	تَن تَن تَا	— — —
مَوْقُوفٌ مَطْوِيٌّ	مَفْعَلَات	فَاعِلَانِ	تَن تَت تَانِ	— — —
مَطْوِيٌّ مَكْشُوفٌ	مَفْعَلَا	فَاعِلَيْنِ	تَن تَت تَا	— — —
مَخْبُولٌ مَكْشُوفٌ	مَعْلَا	فَعْلَيْنِ	تَت تَت تَا	— — —
أَصْلَمٌ	مَفْعُو	فَعْلَيْنِ	تَن تَن	— —
مَخْبُونٌ	مَعْلَات	فَعْلَات	تَت تَن تَانِ	— — —
مَطْوِيٌّ	مَفْعَلَات	فَاعِلَات	تَن تَت تَانِ	— — —
مَخْبُونٌ مَوْقُوفٌ	مَعْلَات	فَعْلَانِ	تَت تَن تَانِ	— — —
مَخْبُونٌ مَكْشُوفٌ	مَعْلَا	فَعْلَيْنِ	تَت تَن تَا	— — —

THE METRES.

(202). Each of the fifteen metres (p. 295) may be subdivided into classes, according to the variations of which the *عَرُوض* is susceptible. These classes may be further subdivided according to the variations of the *ضَرْب*. Thus, the first metre *الطَّوِيل* has for its normal *عَرُوض* the foot *مَفَاعِيلُنْ*; in practice, however, this is seldom employed in its integrity, the two variations *مَفَاعِلُنْ* and *فَعُولُنْ* being the only ones in use.

These two classes of *الطَّوِيل* contain respectively four and two subdivisions, according to the variations of the *ضَرْب*.

A single instance will suffice to show the method of employing these and the foregoing tables. The verse from my edition¹ of the Poems of El Behá Zoheir, p. 7.

إِلَى كَمْ مُقَامٍ فِي بِلَادِ مَعَاشِرٍ تَسَاوَى بِهَا آسَادُهَا وَكِلَابُهَا

is said to be *ثَانِي الطَّوِيل*, the second class of the metre *طَّوِيل*.

Now, the second *ضَرْب* of the first *عَرُوض* of this metre is called *مَقْبُوض* (p. 314); if we turn to the table (p. 308) of the second foot *مَفَاعِيلُنْ* (the normal *ضَرْب*), we shall find that the variation *مَقْبُوض* is equivalent to the foot *مَفَاعِلُنْ*, which is the actual *ضَرْب* of the verse in question. In the list of variations (p. 303), under the article *قَبْض*, we find described the process by which the change is made.

¹ Now in the Press.

EXAMPLES OF الطويل.			
NAME OF THE ضرب.	العجز		NAME OF THE عروض.
	الضرب	الكشو	
1 محذوف	غرام	وما ط لباني فب لمها ب	لقدما
2 مقبوض	وقد فعل	جزاة ا كالاب العا ويات	جری الا عبا س
3 محذوف	معاذري	فضال	بني عوف طهاري
4 مقصور	رغرار	مسا ب	فديتها
5 محذوف	معاذري	معاذري	فديتها
6 مقبوض	معاذري	معاذري	فديتها
7 صحيح	معاذري	معاذري	فديتها
8 محذوف	معاذري	معاذري	فديتها
9 مقبوض	معاذري	معاذري	فديتها
10 صحيح	معاذري	معاذري	فديتها
11 محذوف	معاذري	معاذري	فديتها
12 مقبوض	معاذري	معاذري	فديتها
13 صحيح	معاذري	معاذري	فديتها
14 محذوف	معاذري	معاذري	فديتها
15 مقبوض	معاذري	معاذري	فديتها
16 صحيح	معاذري	معاذري	فديتها
17 محذوف	معاذري	معاذري	فديتها
18 مقبوض	معاذري	معاذري	فديتها
19 صحيح	معاذري	معاذري	فديتها
20 محذوف	معاذري	معاذري	فديتها
21 مقبوض	معاذري	معاذري	فديتها
22 صحيح	معاذري	معاذري	فديتها
23 محذوف	معاذري	معاذري	فديتها
24 مقبوض	معاذري	معاذري	فديتها
25 صحيح	معاذري	معاذري	فديتها
26 محذوف	معاذري	معاذري	فديتها
27 مقبوض	معاذري	معاذري	فديتها
28 صحيح	معاذري	معاذري	فديتها
29 محذوف	معاذري	معاذري	فديتها
30 مقبوض	معاذري	معاذري	فديتها
31 صحيح	معاذري	معاذري	فديتها
32 محذوف	معاذري	معاذري	فديتها
33 مقبوض	معاذري	معاذري	فديتها
34 صحيح	معاذري	معاذري	فديتها
35 محذوف	معاذري	معاذري	فديتها
36 مقبوض	معاذري	معاذري	فديتها
37 صحيح	معاذري	معاذري	فديتها
38 محذوف	معاذري	معاذري	فديتها
39 مقبوض	معاذري	معاذري	فديتها
40 صحيح	معاذري	معاذري	فديتها
41 محذوف	معاذري	معاذري	فديتها
42 مقبوض	معاذري	معاذري	فديتها
43 صحيح	معاذري	معاذري	فديتها
44 محذوف	معاذري	معاذري	فديتها
45 مقبوض	معاذري	معاذري	فديتها
46 صحيح	معاذري	معاذري	فديتها
47 محذوف	معاذري	معاذري	فديتها
48 مقبوض	معاذري	معاذري	فديتها
49 صحيح	معاذري	معاذري	فديتها
50 محذوف	معاذري	معاذري	فديتها
51 مقبوض	معاذري	معاذري	فديتها
52 صحيح	معاذري	معاذري	فديتها
53 محذوف	معاذري	معاذري	فديتها
54 مقبوض	معاذري	معاذري	فديتها
55 صحيح	معاذري	معاذري	فديتها
56 محذوف	معاذري	معاذري	فديتها
57 مقبوض	معاذري	معاذري	فديتها
58 صحيح	معاذري	معاذري	فديتها
59 محذوف	معاذري	معاذري	فديتها
60 مقبوض	معاذري	معاذري	فديتها
61 صحيح	معاذري	معاذري	فديتها
62 محذوف	معاذري	معاذري	فديتها
63 مقبوض	معاذري	معاذري	فديتها
64 صحيح	معاذري	معاذري	فديتها
65 محذوف	معاذري	معاذري	فديتها
66 مقبوض	معاذري	معاذري	فديتها
67 صحيح	معاذري	معاذري	فديتها
68 محذوف	معاذري	معاذري	فديتها
69 مقبوض	معاذري	معاذري	فديتها
70 صحيح	معاذري	معاذري	فديتها
71 محذوف	معاذري	معاذري	فديتها
72 مقبوض	معاذري	معاذري	فديتها
73 صحيح	معاذري	معاذري	فديتها
74 محذوف	معاذري	معاذري	فديتها
75 مقبوض	معاذري	معاذري	فديتها
76 صحيح	معاذري	معاذري	فديتها
77 محذوف	معاذري	معاذري	فديتها
78 مقبوض	معاذري	معاذري	فديتها
79 صحيح	معاذري	معاذري	فديتها
80 محذوف	معاذري	معاذري	فديتها
81 مقبوض	معاذري	معاذري	فديتها
82 صحيح	معاذري	معاذري	فديتها
83 محذوف	معاذري	معاذري	فديتها
84 مقبوض	معاذري	معاذري	فديتها
85 صحيح	معاذري	معاذري	فديتها
86 محذوف	معاذري	معاذري	فديتها
87 مقبوض	معاذري	معاذري	فديتها
88 صحيح	معاذري	معاذري	فديتها
89 محذوف	معاذري	معاذري	فديتها
90 مقبوض	معاذري	معاذري	فديتها
91 صحيح	معاذري	معاذري	فديتها
92 محذوف	معاذري	معاذري	فديتها
93 مقبوض	معاذري	معاذري	فديتها
94 صحيح	معاذري	معاذري	فديتها
95 محذوف	معاذري	معاذري	فديتها
96 مقبوض	معاذري	معاذري	فديتها
97 صحيح	معاذري	معاذري	فديتها
98 محذوف	معاذري	معاذري	فديتها
99 مقبوض	معاذري	معاذري	فديتها
100 صحيح	معاذري	معاذري	فديتها

The examples of 1, 2, and 3 are from the treatise of Sheikh Násif el-Yázijí; they form a *memoria technica*, the first word أطالت serving to recall to the student's mind that they illustrate the metre الطويل.

¹ These are examples of فديتها.

The licences permitted in this metre are قَبْضٌ and كَفٌّ.

قَبْضٌ, the suppression of the fifth quiescent letter of the foot, affects both فَعُولٌ and مَفَاعِيلٌ, making them respectively فَعُولٌ and مَفَاعِيلٌ.

كَفٌّ, the suppression of the seventh quiescent letter in a foot, can obviously affect only مَفَاعِيلٌ, which becomes مَفَاعِيلٌ.

Both licences cannot occur in the same foot, such a form as مَفَاعِيلٌ being impossible. This exclusion of one licence by another is called مُعَافَظَةٌ.

Examples:—1. قَبْضٌ, as

أَتَطْلُبُ مِنْ أَسْوَدٍ بَيْشَةَ دُونَهُ أَبُوهُ طَرِيعًا مَرُّو أَبُو سَعْدٍ
فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ

in which every foot except the ضَرْبٌ loses its fifth quiescent letter.

2. كَفٌّ, as

شَافَتْ كَتَّاحْدَاجُ سُلَيْمَى بِعَافِلٍ فَعِينَا كَتَّ لِلْبَيْنِ تَجُودًا نِ بِالْذَمِّ
فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ فَعُولٌ مَفَاعِيلٌ

where the second foot in each hemistich loses its last quiescent letter.

In the first hemistich the first foot suffers كَفٌّ (see below).

Of the licence called خَزْمٌ, عِلَّةٌ, and تَرْمٌ sometimes occur.

1. خَزْمٌ:

وَ كَانَ ثَبِيرًا فِي عَرَانِيهِ نِ وَبِلَهُ كَبِيرُ أَنَاثٍ فِي بَجَاكِ مَزْمَلٍ
لَقَدْ عَجِبْتُ لِقَوْمٍ أَسَاءَ لِمَوَابِعِهِمْ إِمَامَهُمْ لِمَنْ كَرَاتٍ وَلِلْغَدْرِ

where وَ and لَقَدْ are respectively prefixed to the verse by خَزَمٌ.

2. ثَمَّ:

إِنْ كَانَ مَا بَلَغَتْ عَنِّي فَلَا مَنِي صَدِيقِي وَشَلَّتْ مِنْ يَدِي أَا أَنَا مَلُومٌ
where, instead of فَعُولُنْ, the verse begins with نَعْلُنْ (إِنْ كَانَ).

3. ثُمَّ:

مَا وَلَدْتَنِي حَا صِنْ رَ بَعِيَّةٌ لَنْ أَ نَا مَا لَأْتِ أَا هَوَى لَزَّ بِأَعْيَاهَا
where, instead of فَعُولُنْ, the verse begins with فَعُلْ (مَا وَ).

تَصْرِيعٌ.

The عَرُوضُ and ضَرْبُ of a poem usually differ. But since the first two hemistichs rhyme together, and the rhyme concludes each distich in the poem, it follows that in the first distich the عَرُوضُ and ضَرْبُ will correspond. Thus:

الْأَعْمُ صَبَاحًا أَيْهَا الطَّالِبُ الْمَلُومُ الْبَالِي وَهَلْ يَأْتِي عَمَّنْ مَنْ كَانَ فِي الْعِلْمِ صِرَاطُ الْخَالِي
وَهَلْ يَأْتِي عَمَّنْ إِلَّا سَعِيدٌ مُخْلَدٌ قَلِيلٌ أَلَمْ يَمُومْ لَا يَبِيتُ بِأَوْجَالِ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

the عَرُوضُ being مَفَاعِيلُنْ, and the ضَرْبُ مَفَاعِيلُنْ; but in the first couplet the عَرُوضُ becomes مَفَاعِيلُنْ, like the ضَرْبُ.

The تَصْرِيعُ may be repeated in the course of the poem, as in the same kasīdah Imru' el Kays says:

دِيَارٌ لِسُلَمَى عَا فَيَاتِ بِذِي خَالٍ أَمْحُ¹ عَلِيًّا كَلَّ اسْحَابُ² مَهْطَالِ
وَحَسْبُ¹ مَبْ سُلَمَى لَا تَزَالُ¹ تَرَى طَلًّا مِنْ الْوَحْدِ شِ أَوْ بَيْضًا بِمِثْلِ² مَحْلَالِ

¹ Instances of قَبْضٌ.

² An instance of كَمَتْ.

2. بحر المديد.			
NAME OF THE ضَرْبٌ	البحر		NAME OF THE عَرُوضٌ
	النَّصْبُ	الصدر	
1 صحيح	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ
2 مقصور	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ
3 مكذوف	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ
4 مبتدأ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ
5 مكذوف متخير	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ
6 مبتدأ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ	فاعِلَاتِنِ فاعِلِنِ فاعِلَاتِنِ

¹ The عَرُوضٌ being the last foot in the first and second hemistichs respectively, it follows that what was before part of the عَرُوضٌ, becomes the عَرُوضٌ when the verse is حَمْدٌ.

المديد

EXAMPLES OF

العجز

الصدر

NAME OF THE
ضرب

NAME OF THE
عروض

الضرب

حشو

العروض

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عروض
3rd

عروض
1st

The licences allowed are.

1. خَزْم , as in the second of the two following verses :

أَشْجَاكَ أَا رُبَّعَ أَم قَدَمَهُ أَم رَمَادَ دَارِسَ حَمَمَهُ
هَلْ تَذْكُرُونَ إِذْ نَقَا تِلْكَم إِذْ لَا يَنْصُرُ مَعِدَمًا عَدَمَهُ

where هَلْ and إِذْ are added to the metre.

2. خَبْن in the حَشْو , in فَاعِلْن and فَاعِلَاتْن .

3. كَف and شَكْل in فَاعِلَاتْن .

In the first عَرُوض the same licences are allowed as in the حَشْو , but in the first ضَرْب only خَبْن is allowed.

In the second عَرُوض , خَبْن is not allowed, or it would be confused with the third.

El Khalīl does not allow خَبْن in the ضَرْب مَقْصُور , but El Akhfash permits it: this ضَرْب is of such rare occurrence that El Akhfash declares that only one قَصِيدَة is found in that measure amongst the poems of the ancient Arabs, namely, one by الطرماح, of which the first verse is

شَتَّ شَعَثَ أَلْحَى بَعْدَ ذَا التَّمَامِ وَشَجَاكَ أَلْيَوْمَ رُبَّعَ الْمَقَامِ

1. خَبْن :

وَمَتَى مَا يَبْعُ مِنْ كَلَامًا يَتَكَلَّمُ فَيَجِبُ كَتَّ يَعْقِلُ
فَاعِلَاتْن فَعِلْن فَعِلَاتْن فَعِلَاتْن فَعِلَاتْن فَعِلَاتْن

where all the feet suffer خَبْن , i.e. the loss of the second quiescent.

2. كَف :

لَنْ يَزَالَ قَوْمَنَا مُخَصِّبِينَ * صَالِحِينَ مَا اتَّقُوا وَاسْتَقامُوا
فَاعِلَات فَاعِلَات فَاعِلَات فَاعِلَات فَاعِلَات فَاعِلَات

where all the seven-letter feet suffer كَفَّ (i.e. the loss of the seventh quiescent).

3. شَكْلٌ :

لَمَنِ الدَّيَّارُ غِيَّ رَهْنٌ كُلُّ جَوْنٍ أَوْ هُزْنٍ دَا نِي الرَّبَابِ
فَاعِلَاتُ فَاعِلُنْ فَعِلَاتُ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُ

where the seven-letter feet in the first hemistich suffer شَكْلٌ .

The metre الْمَدِيدُ is considered by native poets as the most difficult of all, and few, if any, examples of it occur in the later writers. The modern Arabs have invented a metre called الْمَمْتَدُّ, which consists of الْمَدِيدُ reversed, as :

قَدْ شَجَا نِي حَبِيبٌ وَأَعْتَرَا نِي إِذْكَارُ لَيْتَهُ إِذْ شَجَانِي مَا شَجَتْهُ الدِّيَارُ
فَاعِلُنْ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ

The licence called *خَزْم* may be used in the *حَشْو* of this metre; and of the *زُحَاف* the feet *فَاعِلُنْ* and *مُسْتَفْعِلُنْ* suffer *طَيِّ*, and *مُسْتَفْعِلُنْ* suffers *طَيِّ* and *خَبِلُنْ*.

1. *خَزْم*:

وَلَكِنِّي عَلِمْتُ لَمْ مَا هَجَرْتُ إِيَّيْ أَمُوتْ بِأَلْ تَهْجِرُنْ قَرِيبُ
 مَفَاعِلُنْ فَاعِلُنْ فَعُولُنْ مُسْتَفْعِلُنْ فَاعِلُنْ فَعُولُنْ¹

The verse belongs to the second *ضَرْب* of the third *عَرُوض*, the words وَلَكِنِّي, consisting of eight letters (including the upright *alif*), are all added over and above the metre by *خَزْم*.

2. *خَبِلُنْ*:

لَقَدْ مَضَتْ حِقْبُ صُرُوفَهَا عَجَبُ فَاَحْدَثَتْ عِبرُ وَاِبْدَلَتْ دَوْلَا
 مَفَاعِلُنْ فَعِلُنْ مَفَاعِلُنْ فَعِلُنْ مَفَاعِلُنْ فَعِلُنْ مَفَاعِلُنْ فَعِلُنْ
 where every foot suffers *خَبِلُنْ*.

3. *طَيِّ*:

إِذَا تَحَلُّوا غَدَاةً وَأَنْطَلَقُوا سَحَرَا فِي زَمَرٍ مِنْهُمْ تَتَبَعُهَا زَمَرُ
 مُفْتَعِلُنْ فَاعِلُنْ مُفْتَعِلُنْ فَعِلُنْ مُفْتَعِلُنْ فَاعِلُنْ مُفْتَعِلُنْ فَعِلُنْ

where all the seven-letter feet suffer *طَيِّ*.

طَيِّ is also admissible sometimes in the first *ضَرْب* of the second *عَرُوض*, as

يَا صَاحِبَ قَدْ أَخْلَفْتَ أَسْمَاءَ مَا كَانَتْ تَمْنَى نَيْكَ مِنْ جَسْنٍ وَصَالٍ
 مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ

¹ By *طَيِّ* for *خَبِلُنْ*.

4. خَبَلٌ :

وَزَعَمُوا أَنَّهُمْ لَتَقِيمَنَّ رَجُلٌ فَآخِذُوا مَالَهُ وَضَرَبُوا عُنُقَهُ
فَعِلْتَنَ فَاعِلِنَ فَعِلْتَنَ فَعِلْتَنَ فَعِلْتَنَ فَعِلْتَنَ فَعِلْتَنَ

It is also allowed in the first ضَرْب of the second عَرُوض,
as

هَذَا مَقَامًا مِمَّا فَرَدَّ بَيْنَ أَخِي كُلِّ أَمْرٍ قَائِمٌ مَعَ أَخِيهِ
مُسْتَفْعِلِنَ فَاعِلِنَ مُسْتَفْعِلِنَ مُسْتَفْعِلِنَ فَاعِلِنَ فَعِلْتَنَ

In the third عَرُوض of this metre a somewhat unusual
licence is allowed, the عَرُوض and ضَرْب both being sus-
ceptible of خَبَلٌ, the foot مَفْعُولُن becoming فَعُولُن, as
in the following verses of 'Obeid ibn al Abras :

فَكُلُّ ذِي نِعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْذُوبٌ
وَكُلُّ ذِي إِبِلٍ مَوْرُوثٌ وَكُلُّ ذِي سَلَبٍ مَسْلُوبٌ
وَكُلُّ ذِي خَيْبَةٍ يَوْفٌ وَغَائِبُ الْمَوْتِ لَا يَوْفٌ

where the عَرُوض and ضَرْب are sometimes مَفْعُولُن and some-
times فَعُولُن. If the عَرُوض of every verse in the poem is
فَعُولُن, the metre is called مُخَلَّعُ الْبَسِيطِ, as in the table.

The حَشْو may also suffer خَبَلٌ.

4. بحر الوافر. THE EXUBERANT METRE.

NAME OF THE شعر	الغرض	الصدر	NAME OF THE شعر
ضرب	الغرض	الصدر	عروض
مقطوف	مفاعلاتن	حشو	عروض
صحيح	مفاعلاتن	مفاعلاتن	عروض
معصوب	مفاعلاتن	مفاعلاتن	عروض
مقطوف	مفاعلاتن	مفاعلاتن	عروض

The following licences (زُحَافٌ) are allowed in this metre: عَصَبٌ, عَقْلٌ, and نَقْصٌ.

1. عَصَبٌ¹:

إِنَّا لَمْ تَسْ تَطِيعْ شَيْئًا فَدَعَهُ وَجَاوِزُهُ إِلَى مَا تَسْ تَطِيعُ
مَفَاعِيلُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

where all the feet in the حَشْوٌ suffer عَصَبٌ.

2. عَقْلٌ :

مَنَازِلُ لِفَرْتِنَا قَفَارٌ كَانَمَا رَسُومَهَا سَطُورٌ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

3. نَقْصٌ :

لِسَلَامَةٍ نَدَارِبُ حَفِيرٍ كَبَاقِي الْحَيَاةِ لَتِي السُّحْرِ قَفَارٌ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

The first عَرُوضٌ of the first ضَرْبٌ may suffer قَصْرٌ, as

فَلَمَبْتَ أَبَا شَرِيكَ كَا نَ حَيًّا فَيَقْصُرُ حَبَّ نَ يَصْرُهُ شَرِيكَ
وَيَتَرَكُ عَنْ تَدْرِيبِهِ عَلَبْنَا إِنَّا قُلْنَا لَهُ هَذَا أَبُوكَ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

¹ If the عَصَبٌ occur in every foot in the second عَرُوضٌ of this measure, it will be identical with the مَجْزُوءُ الرَّجَزِ; but if the foot مَفَاعِيلُنْ occur once only in the course of the poem, it is sufficient to stamp it as belonging to the metre وَأَفْرُ. Similarly, if the عَقْلٌ occur in every verse of it, it will resemble the مَجْزُوءُ الرَّجَزِ الْمَخْبُونِ.

Of the عِلَّة (see p. 307):

عَضَبٌ, قَضَمٌ, عَقَصَ, and جَمَمٌ sometimes occur in this metre, but they are not considered elegant.

1. عَضَبٌ :

إِنْ نَزَلَ اللَّهُ	شِئَاءَ بَدَا	رِقُومٍ	تَجَنَّبَ جَا	رَبِّتِهِمِ اللَّهُ	شِئَاءَ
مَفْعَلَتْنِ	مَفْعَلَتْنِ	فَعُولُنْ	مَفْعَلَتْنِ	مَفْعَلَتْنِ	فَعُولُنْ

2. قَضَمٌ :

مَا قَالُوا	لَنَا سَدَدًا	وَلَكِنْ	تَفَاحَشَ قَو	لَهُمْ	وَاتُوا	لِيُجْرِي
مَفْعُولُنْ	مَفْعَلَتْنِ	فَعُولُنْ	مَفْعَلَتْنِ	مَفْعَلَتْنِ	فَعُولُنْ	مَفْعُولُنْ

3. عَقَصَ :

لَوْلَا هـ	لِكْتُ رُوفَ	رَحِيمٍ	تَدَارَكْنِي	بِرَحْمَتِهِ	هَلَكْتُ
مَفْعُولُ	مَفْعَلَتْنِ	فَعُولُنْ	مَفْعَلَتْنِ	مَفْعَلَتْنِ	فَعُولُنْ

4. جَمَمٌ :

أَنْتَ خِي	رَمَنْ رَكِبَ	أَلَا مَطَايَا	وَآكِرُهُمْ	أَبَا وَآخَا	وَأَمَّا
فَاعِلُنْ	مَفْعَلَتْنِ	فَعُولُنْ	مَفْعَلَتْنِ	مَفْعَلَتْنِ	فَعُولُنْ

5. بحر الكامل. THE PERFECT METRE.				
NAME OF THE ص	العجز	الصدر	NAME OF THE عروض	
ضرب.	الضرب	العروض	عروض	
١ صحيح	متفاعلين	متفاعلين	متفاعلين	
٢ منقطع	"	"	"	1st عروض (صحيحه)
٣ أحد منضم	"	"	"	2nd عروض خدا
١ أحد	"	"	"	
٢ أحد منضم	"	"	"	
١ مرفل	متفاعلاتين	متفاعلين	"	3rd عروض مجزوءة صحيحه
٢ مذيّل	متفاعلاتين	"	"	
٣ معرّف	متفاعلاتين	"	"	
٤ منقطع	فعلتين	"	"	

NAME OF THE

NAME OF THE

ضرب.

عروض.

١ صبيح

٢ مقطوع

٣ اخذ منضم

١ اخذ

٢ اخذ منضم

١ اخذ

٢ اخذ منضم

١ مرسف

٢ مزيل

٣ معمر

٤ مقطوع

EXAMPLES OF الْكَامِلُ.

الصدر

العجز

الضرب

العروض

و تكروى

مب شمائلى

و كماعلم

وصفالى

خطران ذا

وافادنى

قطر

خطران ذا

لدرست وغى

وصفا

خطران ذا

وافادنى

ذعر

ل ولجنى الذ

لجيت نزا

خطران ذاكا

خطران ذاكا

وافادنى

خطران ذاكا

خطران ذاكا

وافادنى

خطران ذا

خطران ذا

وافادنى

حسانات

خطران ذا

وافادنى

خطران ذا

خطران ذا

وافادنى

خطران ذا

خطران ذا

وافادنى

خطران ذا

خطران ذا

وافادنى

وإذا صبحو

ت فما اقص

رعن ندى

كملت لكم

خطرات ذى

وصفت لكم

لعمري الدنيا

ربراميت

ن فعاقل

كملت لكم

خطرات ذى

وصفت

ولانت الله

مجمع من امسا

مته اذ

كملت لكم

خطرات ذى

وصفت

وإذا هم

ذكروا الإيسا

وصفت

كملت لكم

خطرات ذى

وصفت

وإذا هم

ذكروا الإيسا

وصفت

كملت لكم

خطرات ذى

وصفت

وإذا هم

ذكروا الإيسا

وصفت

كملت لكم

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وصفت

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ذكروا الإيسا

وصفت

The licences occurring in this metre are **إِضْمَارٌ**, **وَقْصٌ** and **خَزَلٌ**, which may be employed in the **عَرُوضٌ** and **ضَرْبٌ**, as well as in the body of the verse (**حَشْوٌ**).

1. **إِضْمَارٌ**¹

إِنِّي أَمَرْتُ مِنْ خَيْرِ عَمَلٍ مِّنْصَبًا شَطْرِي وَأَحَدِي سَائِرِي بِالْمَنْصِلِ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

and in the second **ضَرْبٌ** of the first **عَرُوضٌ**.

فَلَذَايِجِهِ بِوَيْسَتْحَقِّ عَفَانِهِ شَغْفَانِهِ فَلِبَابِهِ خَلَابٌ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

The last foot having become **مَنْطُوعٌ** in the **ضَرْبٌ**, i.e. **فَعِلَاتُنْ**, suffers the further modification of **إِضْمَارٌ**, and becomes **مُضْمَرٌ مَنْطُوعٌ**, see table, p. 311.

The following (from El Bahá, Zoheir) contains examples of the **إِضْمَارٌ** in the **الضَرْبُ الْمَرْفُوعُ**, and in the body of the verse:

غَيْرِي عَلَى السَّلْوَانِ قَادِرٌ وَمِيوَايَ فِي الْعِشَاءِ غَادِرٌ
لِي فِي الْغُرَامِ سَرِيرَةٌ وَاللَّهُ أَعْلَمُ بِالسَّرَائِرِ
يَا لَيْلٍ طَلِّ يَا شَوْقَ دَمٍ إِنِّي عَلَى الْحَالِينَ صَابِرٌ

An example of **إِضْمَارٌ** in the **مُذَيَّلٌ** foot is

وَإِذَا اغْتَبَطَ مَتَاوَأْتَاهُ مَتَاوَأْتَاهُ مَتَاوَأْتَاهُ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

¹ If **إِضْمَارٌ** occur in every foot, the verse will resemble **رَجَزٌ**, but the occurrence of the foot **مُتَفَاعِلُنْ**, if only *once* in the poem, proves it to be **كَامِلٌ**. Thus the above example might be supposed to belong to **الرَّجَزُ**, but the first verse of the *Kasidah* is—

طَالَ الثَّوَاءُ عَلَى رُسُومِ الْمَنْزِلِ بَيْنَ الْكَلِيلِ وَبَيْنَ ذَاتِ الْحَرَمِ

where the foot **مُتَفَاعِلُنْ** occurs once in each hemistich.

إِسْمَاءُ : 3rd عَرُوض (مَقْطُوعٌ).

وَأَبُو الْخَلِيلِ سِ وَرَبِّ مَكَّةَ فَارِغٌ مَشْغُولٌ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعُولُنْ

2. وَفَص :

يَذْنبُ عَنْ حَرَبِيٍّ بِسَبْقِهِ وَرَمَحَهُ وَنَبْلُهُ وَيَحْتَمِي
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعَلُنْ مَفْعَلُنْ مَفْعَلُنْ

مَرْقَلٌ in the foot :

وَلَقَدْ شَهِدْتُ وَفَاتَهُمْ وَنَقَلْتُمْ إِلَى الْمَقَابِرِ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلَاتُنْ مَفْعَلَاتُنْ

مُدَيَّلٌ in the foot :

كُتِبَ الشَّقَا عَلَيْهِمَا فَهَمَّ لَهُ مَيَسَّرَانِ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلَاتُنْ مَفْعَلَاتُنْ

3. خَزَلٌ :

مَنْزِلُهُ صَمَّ صَدَا هَا وَعَفْتُ أَرْسَمَهَا إِنْ سَأَلْتَ لَمْ تَجِبْ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعَلُنْ

مَرْقَلٌ in the foot :

صَفَحُوا عَنْ أَبٍ نِكَاحٌ إِنْ فِي أَبٍ نِكَاحٌ جِدَّةٌ حِينَ يَكْلَمُ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلَاتُنْ مَفْعَلَاتُنْ

مُدَيَّلٌ in the foot :

وَاجِبٌ أَخَاكَ إِذَا دَعَاكَ كَ مَعَالِنَا غَيْرَ مَخَافٍ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلَاتُنْ مَفْعَلَاتُنْ

4. خَزْمٌ is sometimes introduced into this metre, as

يَا مَطْرِبُنَا جِيءَ بِنَا مَتَانِي أَجْفَى وَتَعَلَّقَ دُونِي أَلْ أَبْوَابُ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلَاتُنْ مُتَفَاعِلَاتُنْ مُتَفَاعِلَاتُنْ مَفْعُولُنْ

EXAMPLES OF الْهَزَجُ.

الْعَجَزُ

NAME OF THE
ضَرْبٌ.

الْمَضْرِبُ

مَا قَبِهَا

لَمْ تَجْزِ

١ صَحِيحٌ

٢ مَكْدُونٌ

٣ مَقْصُورٌ

١ مَكْدُونٌ

فَقَلَّتْ مِنْهُ

فَأَجْزَلْتُمْ

مَ بَاطِلٌ الذِّ

أُظَاهِرُ

مِنْ الْوَسْمِيِّ

رَبَا

الْقَدْرُ

الْعَرُوضُ

مَرَامِهَا

ح مِنْ سَلَمَى

بَوَادِيكُمْ

لِبَاغِي النَّصِي

عَرِينِ دُو

سَفَاهَا الْآ

1st عَرُوضٌ

مَجْزُوعَةٌ صَحِيحَةٌ

2nd عَرُوضٌ

مَجْزُوعَةٌ مَكْدُونَةٌ

١ An example of كَفْتُ.

قَبْصٌ and كُفٌّ are allowed in this metre.

1. قَبْصٌ :

فَقُلْتُ لَا تَحَفْ شَيْئاً فَمَا عَلَيَّ كَيْسٌ مِنْ بَاسٍ
مُفَاعِلُنْ مُفَاعِلُنْ مُفَاعِلُنْ مُفَاعِلُنْ

where all but the عَرُوض and ضَرْبٌ suffer قَبْصٌ.

2. كُفٌّ :

فَهَذَا يَذُودَانِ وَذَا مِنْ كَيْسٍ يَرُوى
مُفَاعِلُ مُفَاعِلُ مُفَاعِلُنْ مُفَاعِلُنْ

where all but the ضَرْبٌ suffer كُفٌّ.

خَزَمٌ and خَرَبٌ, شَتْرٌ, خَرَمٌ also occur.

1. خَرَمٌ :

رَدُّوا مَا اسْتَعَارُوهُ كَذَلِكَ الْعَيْسُ عَارِيَهُ

Here the first foot suffers خَرَمٌ, مُفَاعِلُنْ becoming مَفْعُولُنْ, and the ي in عَارِيَهُ is doubled by poetical license, ضُرُورَةُ الشَّعْرِ.

2. شَتْرٌ :

فِي الَّذِينَ قَدْ مَاتُوا وَفِي مَا خَلَفُوا عِبرَهُ

Here the first foot becomes فَاعِلُنْ, dropping by شَتْرٌ the first and fifth of مُفَاعِلُنْ.

3. خَرَبٌ :

لَوْ كَانَ أَبُو مُوسَى أَمِيرًا مَا رَضِينَاهُ

Here in the first foot لَوْ كَانَ is of the measure مَفْعُولٌ for فَاعِلُ, formed by dropping the first and seventh of مُفَاعِلُنْ.

4. خَزَمٌ :

أَشْدُّ حَبَازِيمَكَ¹ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا قِيَا
وَلَا تَجْزَعُ مِنَ الْمَوْتِ إِذَا حَلَّ¹ بِوَادِيكَ

Where the word أَشْدُّ occurs at the beginning of the verse, and is over and above the ordinary number of feet by the licence called خَزَمٌ, see p. 305 (and *Errata*).

¹ Instances of كَفَّ.

7. بحر الرجز. THE TREMBLING METRE.			
NAME OF THE	العجز	العروض	الصدر
ضرب.	الضرب	العروض	الصدر
1 صحيح	مستعلن	مستعلن	مستعلن
2 متقاطع	منعوان	مستعلن	مستعلن
1 صحيح	مستعلن	مستعلن	مستعلن
1 مشطور	مستعلن	مستعلن	مستعلن
1 منبوك	مستعلن	مستعلن	مستعلن
1 متقاطع	مستعلن	مستعلن	مستعلن
NAME OF THE	العروض	العروض	العروض
عروض.	عروض	عروض	عروض
1st صحيح	مستعلن	مستعلن	مستعلن
2nd صحيح	مستعلن	مستعلن	مستعلن
3rd صحيح	مستعلن	مستعلن	مستعلن
4th مشطور	مستعلن	مستعلن	مستعلن
5th منبوك	مستعلن	مستعلن	مستعلن
مستعلن	مستعلن	مستعلن	مستعلن

1 "Halved." 2 "Attenuated," technically the word means "from which two-thirds have been removed."

EXAMPLES OF الرجز.

NAME OF THE ضرب.	NAME OF THE	العجز	الصدر	NAME OF THE
ضرب.	ضرب	الضرب	الصدر	عروض.
صحيح	صحيح	مختاريا	العروض	عروض 1st صحيح
منقطع	منقطع	مختار	إن زرتنا	عروض 2nd صحيح
صحيح	صحيح	من شعرتنا	يا صاحبى	عروض 3rd مشطوب
مشطوب	مشطوب	إن زرتنا	يا ليتنى	عروض 4th مشطوب
مشطوب	مشطوب	فيها جندع	ذى عيسى	عروض 5th مشطوب
مشطوب	مشطوب	ليس كـ	جى و	عروض 5th مشطوب
مشطوب	مشطوب	والبدريه	انا السرو	عروض 5th مشطوب
مشطوب	مشطوب	والشمس		عروض 5th مشطوب

خَبِينٌ may be used in the عَرُوض and ضَرْب of the fifth عَرُوض, as

ولا طرقت ^{مستفعلن} من حصنهم ^{مستفعلن} صباحا ^{مستفعلن} ولا بركت ^{مستفعلن} من مبرك الذ ^{مستفعلن} معامه ^{مستفعلن}
مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن

but this verse is said to belong to the metre سَرِيع. The عَرُوض and ضَرْب both losing their second quiescent letter by خَبِينٌ and becoming مَعُولُن = فَعُولُن.

خَبِلٌ, طَيٌّ, and خَبِينٌ.

1. خَبِينٌ :

وطالما ^{مفعول} وطلما ^{مفعول} وطلما ^{مفعول} كفى ^{مفعول} بك خالد ^{مفعول} مخوفها ^{مفعول}
وطالما ^{مفعول} وطلما ^{مفعول} وطلما ^{مفعول} سقي ^{مفعول} بك خالد ^{مفعول} وأطعما ^{مفعول}

where all the feet are مَحْمُونٌ.

And in the second ضَرْب of the first عَرُوض.

لا خير في ^{مستفعلن} من كف عن ^{مستفعلن} ما شرد ^{مستفعلن} إن كان ^{مستفعلن} لا يرجني ^{مستفعلن} ليو ^{مستفعلن} م خير ^{مستفعلن}
مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن مستفعلن

the ضَرْب being مَقْطُوعٌ مَحْمُونٌ (see table, p. 310).

2. طَيٌّ :

ما ولدت ^{مفعول} والدته ^{مفعول} من ولد ^{مفعول} أكرم ^{مفعول} من عبد ^{مفعول} منا ^{مفعول} في حسبا ^{مفعول}
مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول

3. خَبِلٌ :

وثقل ^{مفعول} منع ^{مفعول} خي ^{مفعول} رطلب ^{مفعول} وعجل ^{مفعول} منع ^{مفعول} خي ^{مفعول} رتوده ^{مفعول}
مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول مفعول

The first and second عَرُوض of the first ضَرْب of the first عَرُوض may be used alternately in a poem composed in the rejez metre; but as the verses consist of a series of rhyming couplets, each distich is an instance of تَضَرُّع (see p. 317), and the عَرُوض and ضَرْب of the same verse should therefore always agree; thus in the opening verses of the *Kitáb es Sádiḥ w'el Bághim*:¹

بِالْأَصْغَرَيْنِ الْقَلْبِ وَاللِّسَانِ	الْحَمْدُ لِلَّهِ الَّذِي حَبَانِي
وَفَتَحَهُ بِالْعَفْلِ وَالْبَيَانِ	وَإِنَّمَا فَتْحِيلَةُ الْإِنْسَانِ
وَجَلَّ أَنْ يَبْلُغَ حَمْدُ مِنْتِهِ	حَمْدًا يَجَازِي مِنْهُ وَنِعْمَتِهِ
مَا اخْتَلَفَ الصِّيَاءُ وَالظَّلَامُ	ثُمَّ صَلَاةُ اللَّهِ وَالسَّلَامُ
مُحَمَّدٍ وَالْغَرَمِ مِنْ رِجَالِهِ	عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ
يَفُوقُ أَنْوَاعَ الْفَرِيضِ وَالْخُطْبِ	هَذَا كِتَابٌ فِيهِ عِلْمٌ وَادَبٌ
وَمَوْئِلُ الْمَلْهُوفِ وَالصَّلُوكِ	نَظْمَتُهُ لِسَيِّدِ الْمَلُوكِ

where the ضَرْب is sometimes مُسْتَفْعِلُنْ, with or without مَفْعُولُنْ (see table, p. 310), sometimes مَفْعُولُنْ, and sometimes فَعُولُنْ. Rejez is the only metre in which such a licence is allowed.

¹ A series of Fables and Aphorisms in verse, by Ibn el Hibbáriyeh.

8. ^{القصيدة}بحر الرمل. THE RUNNING METRE.

NAME OF THE شعر	العجز قصيدة	الصدر قصيدة	NAME OF THE شعر
ضرب.	الضرب قصيدة	الضرب قصيدة	عروض.
١ صحيح	فَاعِلَاتِن	فَاعِلَاتِن	1st عروض شعر
٢ مقصور	"	"	مكذوف
٣ مكذوف	"	"	"
١ مسبيح	فَاعِلَاتِنَان	فَاعِلَاتِن	2nd عروض شعر
٢ معرى	فَاعِلَاتِن	"	مكذوف
٣ مكذوف	فَاعِلِن	"	"
١ مكذوف	فَاعِلِن	فَاعِلِن	3rd عروض شعر
٢ مكذوف	"	"	مكذوف

EXAMPLES OF الرمل.			
NAME OF THE	العجز	الصدر	NAME OF THE
ضرب.	الضرب	العروض	عروض.
١ صبح	لا يذبح	إلى قلب	1st عروض
٢ وقتور	من هنا	إلى قلب	معدودة
٣ معدود	من هنا	إلى قلب	معدودة
١ مسبح	ما لينا	إلى قلب	2nd عروض
٢ متري	ما لينا	إلى قلب	معدودة
٣ معدود	ما لينا	إلى قلب	معدودة
١ معدود	فهاك	إلى قلب	3rd عروض
	من هلاك	إلى قلب	معدودة

Of the **زُحَانٌ**, **خَيْنٌ**, **كَفٌّ**, and **شَكْلٌ** occur.

1. **خَيْنٌ** :

In the **ضَرْبُ مَقْصُورٍ**.

أَقْصَدْتُ كَيْسَ رِيٍّ وَأَمْسَى قَيْصَرَ	مُغْلَقًا مِنْ دُونِهِ بَابُ حَدِيدٍ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ

In the **ضَرْبُ مُسَبَّغٍ**.

وَأَضْحَمْتُ فَارِسِيًّا	تِ وَأَدَمَ عَرَبِيَّاتٍ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ

2. **كَفٌّ** :

لَيْسَ كُلُّ مَنْ أَرَادَ حَاجَةً	ثُمَّ جَدَّ فِي طَلَابِهَا قَضَاهَا
فَاعِلَاتُ	فَاعِلَاتُ
فَاعِلَاتُ	فَاعِلَاتُ
فَاعِلَاتُ	فَاعِلَاتُ

3. **شَكْلٌ** :

إِنْ سَعِدَا بَطَلَ مَا رَسَى	صَابِرٌ مِمَّنْ تَسَبَّأَ مَا أَصَابَهُ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ
فَاعِلَاتُنْ	فَاعِلَاتُنْ

And of the عِلَّةُ, خَزَمَ may be employed.

وَالْهَبَانِيَّةُ قِيَامٌ حَوْلَنَا	بِكَلِّ مَلْثُوْ مِ إِذَا صَبَّ مَبْ هَمَلٌ
فَاعِلَاتْنِ فَاعِلَاتْنِ فَاعِلُنْ	فَاعِلَاتْنِ فَاعِلَاتْنِ فَاعِلُنْ

EXAMPLES OF السَّيْرُجُ.			
NAME OF THE ضرب.	العجز		الصدر
	الضرب	من بعدها	في عتبها
1 مطوي موقوف	عَاتِبَات	لَا اخْتِشَى	قَدْ اسْرَعْتُ
2 مطوي مكشوف	عَاتِبَا	"	"
3 اصلم	عَتَبَا	"	"
1 مخبول مكشوف	عَتَبَا	قَدْ قَلْتُ فِيهِ	لَتَنفَى
2 اصلم	تَعْلَمُ	بِغَيْرِ مَا	عَمِرَ
1 موقوف	لَا تَوْفِيكَ	فِي عَتَبِهَا	زَارَى عَلَى
1 مكشوف	لَا عَذْلَى	رَحَى أَقْلَا	يَا صَاحِبِي
NAME OF THE عروض.			
1st عروض مكشوفة			عروض مكشوفة
2nd عروض مكشوفة			عروض مكشوفة
3rd عروض موقوفه			عروض موقوفه
4th عروض مكشوفة			عروض مكشوفة

The licences allowed are حَبْلٌ, طَيٌّ, and حَبْنٌ.

1. حَبْنٌ :

أَرَدَ مِنْ أَمْرِ مَا يَنْبَغِي وَمَا تُطِيقُهُ وَمَا يَسْتَقِيمُ
مُفَاعِلُنْ مُفَاعِلُنْ فَاعِلُنْ مُفَاعِلُنْ مُفَاعِلُنْ فَاعِلُنْ

In the 3rd عَرُوضٌ.

قَدْ عَرَضْتُ سَعْدِي بِقَوْلِي إِفْنَادُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَعُولُنْ

In the 4th عَرُوضٌ.

يَا رَبِّ إِنِّي أَخْطَأْتُ أَوْ نَسِيتُ
مُفَاعِلُنْ مُسْتَفْعِلُنْ فَعُولُنْ
فَانْتِ لَا تَنْسَى وَلَا تَمُوتُ
مُفَاعِلُنْ مُسْتَفْعِلُنْ فَعُولُنْ

2. طَيٌّ :

قَالَ لَهَا وَهَوَّ بِهَا عَالِمٌ وَيَحْكُ أَمُّ ثَالِ طَرِيدٍ فِي قَلِيلٍ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

3. خَبَلٌ :

وَبَلَدٍ	قَطَعَهُ	عَامِرٌ	وَجَمَلٌ	نَحَرَهُ	فِي الطَّرِيقِ
فَعِلْتَنَ	فَعِلْتَنَ	فَاعِلَانِ	فَعِلْتَنَ	فَعِلْتَنَ	فَاعِلَانِ

10. بحر المسرح. THE FLOWING METRE.

NAME OF THE ضَرْبٌ	العجز		الصدر		NAME OF THE عَرُوضٌ
	الضرب		العروض		
1 مَطْوِيٌّ	مستعلن	مفعولات	مستعلن	مفعولات	1st عروض صَحَائِكُ
2 مَنصُوعٌ	مفعولان	مفعولان	مفعولان	مفعولان	
1 مَرفُوعٌ	مفعولات		مفعولان	مفعولان	2nd عروض مَهْبُوكَةٌ مَرْفُوعَةٌ
1 مَكْنُوفٌ	مفعولان	مفعولان	مفعولان	مفعولان	
	مفعولان	مفعولان	مفعولان	مفعولان	3rd عروض مَهْبُوكَةٌ مَكْنُوفَةٌ
	مفعولان	مفعولان	مفعولان	مفعولان	

EXAMPLES OF ^ع المنسج ^ح .			
العجز ^ع		الصدر ^ع	
NAME OF THE ضرب ^ع .	NAME OF THE ضرب ^ع .	NAME OF THE ضرب ^ع .	NAME OF THE ضرب ^ع .
ضرب ^ع .	الضرب ^ع .	العروض ^ع	عروض ^ع .
١ مطوى ^ع	١ مصر ^ع العرفا ^ع	مستعجلا ^ع	عروض ^ع 1st صبحا ^ع
٢ منقطع ^ع	٢ عجزينا ^ع	طوي ^ع ١	عروض ^ع 2nd صبحا ^ع مستعجلا ^ع
١ مطوى ^ع	عبد ^ع الدار ^ع	شوق ^ع من ^ع ١	عروض ^ع 3rd صبحا ^ع مستعجلا ^ع
١ مكشوف ^ع	١ ويل ^ع ام ^ع سع ^ع	طوي ^ع ١	عروض ^ع 3rd صبحا ^ع مستعجلا ^ع

The licences which occur are *خَبَلٌ*, *طَى*, and *خَبَلٌ*, but *خَبَلٌ* cannot be used in the second and third *عَرُوض*, and *خَبَلٌ* must not be employed in the first.

1. *خَبَلٌ* :

مَنَازِلُ عَفَاهُنْ بِذِي الْأَرَا كِ كُلِّ وَاءِ بِلِ مُسْبِبِ لِي هَطَلِ
مَفَاعِلُنْ فَعُولَاتُ مَفَاعِلُنْ مَفَاعِلُنْ فَعُولَاتُ مَفَاعِلُنْ

In 2nd *عَرُوض*.

لَمَّا التَّقَوَا بِسُؤْلَافِ
مُسْتَفْعِلُنْ فَعُولَانْ

In 3rd *عَرُوض*.

مَا بِالدِّيَا رِانَسِ
مُسْتَفْعِلُنْ فَعُولَنْ

2. *طَى* :

إِنَّ سَمِيَّ رَأَى عَشِيرَتَهُ قَدْ حَدَّبُوا دُونَهُ وَ قَدْ أَنْفَعُوا
مَفَاعِلُنْ فَاعِلَاتُ مَفَاعِلُنْ مَفَاعِلُنْ فَاعِلَاتُ مَفَاعِلُنْ

3. خَبَلٌ :

وَبَلَدٌ	مُتَشَابِهٌ	سَمْتُهُ	قَطَعَهُ	رَجُلٌ	لِي جَمِيلَةٍ
فَعِلَتْ	فَعَلَاتُ	مُسْتَعْلِنٌ	فَعِلْتَن	فَعَلَاتُ	مُسْتَعْلِنٌ

11. بحر الخفيف THE LIGHT OR EASY METRE.

NAME OF THE صُورَةُ ضَرْبٍ	العجز	الصدر	NAME OF THE صُورَةُ ضَرْبٍ
	الضرب	العروض	عروض
1 صبيح	قَاعِلَانِ	قَاعِلَانِ	1st عروض
2 محذوف	”	”	صبيحة
	قَاعِلَانِ	”	”
1 محذوف	قَاعِلَانِ	قَاعِلَانِ	2nd عروض
	”	”	محذوفة
1 صبيح	”	”	3rd عروض
2 منقوص	”	”	محذوفة صبيحة

EXAMPLES OF الْكَفِيفُ.			
NAME OF THE	العجز	الصدر	NAME OF THE
ضرب.	الضرب	العروض	عروض
صحيح	بالسخر	حل اهلي	1st عروض
محدوف	من هواها	لست ارجو	صحيحة
	من دون ذاك الذي	لست شعري	
محدوف	لكن	هل ثم هل	2nd عروض
محدوف	لكن	يومنا على عامر	محدوف
صحيح	والوعتي	تخيفها	3rd عروض
مقدور	بسر	ان لم تكو	مقدور
		خين	

Licences: **كُفِّ**, **خَبِّنَ**, and **شَكَّلَ**.

1. **خَبِّنَ** is allowed in the **عَرُوض** and **ضَرْب**, as well as in the body of the verse, as

وَفَوَّادِي كَعْبِدَةٍ لِّسُلَيْمَى بِهَوَى لَمْ يَحُلْ وَلَمْ يَنْتَغِيرْ
فَعِلَاتِنْ مُفَاعِلُنْ فَعِلَاتِنْ فَعِلَاتِنْ مُفَاعِلُنْ فَعِلَاتِنْ
بَيْنَمَا نَحْنُ فِي الْعَقِيْقَةِ مَعًا إِذْ أَتَى رَا كِبَاءَ عَلَى جَمَلِهِ
فَاعِلَاتِنْ مُفَاعِلُنْ فَعِلُنْ فَاعِلَاتِنْ مُفَاعِلُنْ فَعِلُنْ

In second **ضَرْب** of the first **عَرُوض**.

وَالْمَنَايَا مَا بَيْنَ سَا رَوْغَايِ كُلِّ حَيٍّ فِي حَبْلَهَا عَلِقُ
فَاعِلَاتِنْ مُسْتَفْعِلُنْ فَاعِلَاتِنْ فَاعِلَاتِنْ مُسْتَفْعِلُنْ فَعِلُنْ

2. **كُفِّ**:

يَا عَمِيرَ مَا تَظْهَرُ مِنْ هَوَاكْ أَوْ تَكُنْ يَسْتَكْثِرُ حِينَ يَبْدُو
فَاعِلَاتُ مُسْتَفْعِلُ فَاعِلَاتُ فَاعِلَاتُ مُسْتَفْعِلُ فَاعِلَاتِنْ

3. **شَكَّلَ**:

صَرَمَتَكَ أَسْمَاءُ بَعْدَ دَوَالِهَا فَاصْبَحَتْ مُكْتَبَةً بَا حَزِينَا
فَعِلَاتُ مُسْتَفْعِلُنْ فَعِلَاتُ فَاعِلَاتِنْ مُفَاعِلُ فَاعِلَاتِنْ

ضَرَبَ also occurs in the first تَشْعِيبٌ .

يَتَرَقُّ نَ كَالسَّرَا بٍ وَقَدْ خَصَّ نَ غَمَارًا مِّنَ الشَّرَا بٍ الْجَارِي
فَعِلَاتِن مِّنَاعِلُن فَعِلَاتِن مِّنَاعِلُن مِّنَاعِلُن مِّنَاعِلُن مِّنَاعِلُن

ضَرَبَ becoming مَفْعُولُن in the فَاعِلَاتُن .

12. بَحْرُ الْمِصْرَاعِ THE DOUBTFUL METRE.

NAME OF THE ضَرْبٌ	الضرب	العجز	العروض	الصدر	NAME OF THE عَرُوضٌ
صَحِيحٌ	مَقَامِعِيْنٌ	قَاعِ لَانِ	مَقَامِعِيْنٌ	قَاعِ لَانِ	1st عَرُوضٌ
		قَاعِ لَانِ		قَاعِ لَانِ	مَجْرُوءَةٌ صَحِيحَةٌ

EXAMPLE OF الْمِصْرَاعِ.

NAME OF THE ضَرْبٌ	الضرب	العجز	العروض	الصدر	NAME OF THE عَرُوضٌ
صَحِيحٌ	مَعْطِفِيهَا	وَإِنْصَانٌ	رَدْفٌ سَلَمِيٌّ	يَضَارِعِيْنٌ	1st عَرُوضٌ
					مَجْرُوءَةٌ صَحِيحَةٌ

In this metre the *ى* and *ن* of the foot مَفَاعِلِيْن cannot both be retained at once. This rule is called مُرَاقِبَةٌ.

In the verse given as an example above, the *ن* is suppressed; an instance of the suppression of the *ى* is

وَقَدْ رَأَى مَتَّالِجَ الْوَجَالِ فَمَا أَرَى وَشَلَّ زَيْدٌ
مَفَاعِلُنْ فَاعِلَاتٌ مَفَاعِلُنْ فَاعِلَاتُنْ

where the عُرُوض suffers كُفٌّ.

خَرَبٌ and شَتْرٌ occur.

1. شَتْرٌ :

سَوْفَ أَهْ دِي لِسَلَمَى ثَنَاءٌ لِي ثَنَاءٌ
فَاعِلُنْ فَاعِلَاتُنْ مَفَاعِلُنْ فَاعِلَاتُنْ

the فَاعِلُنْ of the first foot becoming مَفَاعِلُنْ.

2. خَرَبٌ :

إِنْ تَدُنْ مِنْهُ شَبْرًا يُقَرِّبُكَ مِنْهُ بَاعًا
مَفْعُولُ فَاعِلَاتُنْ مَفْعُولُ فَاعِلَاتُنْ

In this metre the ف and the و of مَفْعُولَاتُ cannot both be retained together.

In the example the و has been suppressed by طَيَّ.

The following is an instance of the dropping of the ف :

أَتَانَا	مَبْشَرَنَا	بِالْبَيَانِ	وَالنَّذِيرِ
مَفْعُولَاتُ	مَفْعُولَاتُ	مَفْعُولَاتُ	مَفْعُولَاتُ

They are only very rarely retained together, as in the verse:

لَا أَدْعُوكَ	مِنْ بَعْدِ	بَلْ أَدْعُوكَ	مِنْ كَثْبِ
مَفْعُولَاتُ	مَفْعُولَاتُ	مَفْعُولَاتُ	مَفْعُولَاتُ

المَضَارِعُ and الْمُقْتَضَبُ are of very rare occurrence in classical poetry.

EXAMPLES OF (المجتمعات).			
NAME OF THE	العجز	الصدر	NAME OF THE
ضرب.	الضرب	العروض	عروض.
	لن يالما	مستهاما	
	إن وشلى	يحب ينجي	يا من على آل
	بعض حاجه	إن اصابت	عروض 1st
1 صحيح		ها القدم	عروض 2nd
1 مكدوف	والعدم	ب بنا	عروض 1st
2 مكدوف مكدوف	سلمه	بالبين من	عروض 2nd

¹ Rare and post-classical.

This metre is very rarely used in its full form as in the first example.

The following licences are allowed—**خَبِّنْ**, **كُفْ**, and **شَكِّلْ**.

1. **خَبِّنْ** :

وَلَوْ عَلِقَ	تَ بِسَلَمَى	عَلِمْتُ أَنَّ	سَمَوْتُ
مُفَاعِلُنْ	فَعِلَاتُنْ	مُفَاعِلُنْ	فَعِلَاتُنْ

2. **كُفْ** :

مَا كَانَ عَ	طَاوَهَنَّ	إِلَّا عِدَ	ةً ضِمَارًا
مُسْتَفْعِلُ	فَاعِلَاتُ	مُسْتَفْعِلُ	فَاعِلَاتُنْ

3. **شَكِّلْ**, in the first and third foot :

أُولَئِكَ	خَبَرَقَوْمِ	إِذَا ذِكِ	رَ الْخِيَارِ
مُفَاعِلُ	فَاعِلَاتُنْ	مُفَاعِلُ	فَاعِلَاتُنْ

تَشَعِيْتُ also occurs, but if the **ضَرْبُ** suffer **تَشَعِيْتُ**, it may not suffer **خَبِّنْ** also.

An example of this licence is—

عَلَى الدِّيَا	رَ الْفِفَارِ	وَالنَّوَى	وَالْحَجَارِ
مُفَاعِلُ	فَاعِلَاتُنْ	مُسْتَفْعِلُ	مُسْتَفْعِلُ

تَظَلُّ عِيَّ	نُكْتُ تَجْرِي	بِوَإِكْفٍ	مِدْرَارٍ
مُتَاعِلِينَ	فَاعِلَاتِنَ	مُفَاعِلِينَ	مَفْعُولِينَ
فَلْبَسَ بِأَا	لَمِيلٍ تَهْدِي	شَوْقًا وَلَا	بِالنَّهَارِ
مُتَاعِلِينَ	فَاعِلَاتِنَ	مُسْتَنْعِلِينَ	فَاعِلَاتِنَ

where the ضَرْبٌ is sometimes فَاعِلَاتُنَّ and sometimes مَفْعُولِينَ .

When the **ضَرْب** is **مَكْذُوبٌ** the **عَرُوض** may also suffer the same modification, so that there is an alternation between **فَعُولُنْ** and **فَعَلْ**, thus :

كَانَ	أَلَمْ	مَدَامَ	وَصُوبَ	أَلَمْ	غَمَامَ	وَرَجَّ	أَلَمْ	خَزَامَى	وَنَشَرَ	أَلَمْ	قَطَرَ	
فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	
يَعْلُ	بِهَ	بَرَّ	دَ	أَنِيَا	بِهَ	إِذَا	غَرَّ	رَدَّ	أَلَمْ	ثَرَّ	أَلَمْ	تَحَرَّ
فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ

قَضَ occurs as a variation in the metre.

أَفَادَ	فَجَادَ	فَسَادَ	فَزَادَ	وَقَادَ	فَذَادَ	وَعَادَ	فَافْضَلَ
فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ

ثَلَمَ and **ثَرَمَ** may also be used.

1. **ثَلَمَ**:

لَوْلَا	خِدَاشٌ	أَخَذْتُ	جَمَالَا	تِ	بَكْرٍ	وَلَمْ	أَعِ	طَهْ	مَا	عَلَيْهَا
فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ	فَعُولُنْ

where the first foot is **فَعُولُنْ**.

2. ثَمَّ:

قُلْتُ سَدَادًا لِمَنْ جَاءَنِي فَاحْسَنَتْ قَوْلًا وَاحْسَنَتْ رَأْيًا
فَعْلُ فَعُولُنْ فَعُولُنْ فَعْلُ فَعُولُنْ فَعُولُنْ فَعُولُنْ

where the first foot is فَعْلُ.

بِجَرِّ الْمَتَارِكِ THE CONSECUTIVE METRE.			
NAME OF THE ضَرْبٌ	النَّضْبُ	العَرُوضُ	الصَّوَرُ
NAME OF THE عَرُوضٌ			
مُتَخَبِّرُونَ ^١	فَاعِلِينَ فَاعِلِينَ فَعِلِينَ	فَاعِلِينَ فَاعِلِينَ فَعِلِينَ	فَاعِلِينَ فَاعِلِينَ فَعِلِينَ
مَرْفُلٌ ^١	فَاعِلَاتِنِ فَاعِلِينَ	فَاعِلِينَ فَاعِلِينَ	فَاعِلِينَ فَاعِلِينَ
مَنْذِيلٌ ^٢	فَاعِلَاتِنِ فَاعِلَاتِنِ	فَاعِلِينَ فَاعِلِينَ	فَاعِلِينَ فَاعِلِينَ
			مُتَخَبِّرُونَ ^١
			عَرُوضٌ ^٢
			مَنْذِيلٌ ^٢

^١ When used thus with خَبِيرٌ in every foot it is called بِجَرِّ الْخَبِيرِ.

EXAMPLES OF **الْمُتَدَارِكُ**.

NAME OF THE ضَرْبٌ.	الضَرْبُ	العَجْزُ	الْعُرُوضُ	الضَرْبُ	NAME OF THE عُرُوضٌ.
1 مخبون	تَلَفَّى	فَدَنَّا	فَدَنَّا	سَبَقْتُ	1st عُرُوضٌ مُخْبُونَةٌ
1 مرفل	صَدَّ	صَدَّ	صَدَّ	دَارَسَ	2nd عُرُوضٌ مُخْبُونَةٌ
2 مذيّل	رَهَقَتْ	رَهَقَتْ	رَهَقَتْ	هَذَبَ	
	دَاهَمَ	دَاهَمَ	دَاهَمَ	دَاهَمَ	
	اَقْتَرَتْ	اَقْتَرَتْ	اَقْتَرَتْ	اَقْتَرَتْ	
	اَقْتَرَتْ	اَقْتَرَتْ	اَقْتَرَتْ	اَقْتَرَتْ	

¹ Here the عُرُوضٌ is عُرُوضٌ because of the تَشْرِيعُ (see p. 317).

There is a modification of this metre, in which every foot becomes مَقْطُوعٌ; the effect of this is to make the verse consist entirely of long syllables, and it is then called فَطْرُ الْمَبْزَابِ “drops from the spout,” or ضَرْبُ النَّافُوسِ “striking the *naḥūs*.”¹

The following is an example :

نُومِي حَتَّى جِسْمِي أَسْقَمَ	أَهْوَى بَدْرًا جَفْنِي أَحْرَمَ
دَمْعِي قَانَ وَمِثْلَ الْعَنْدَمِ	نَادَى قَلْبِي طَوْعًا حَسْبِي

¹ A wooden board suspended by chains and beaten, to serve instead of bells, in Christian churches in the East—bells having formerly been prohibited.

SECTION II.—THE RHYME.

DIFFERENT KINDS OF RHYME.

(203). The قَافِيَّة, or Rhyme, is comprised between the last two quiescent letters of a verse.

There are five kinds of قَافِيَّة, distinguished by the number of vowelled letters which intervene between the last two quiescent letters, viz.

Name of Rhyme.	Number of Letters Intervening.	Example
مُتَرَادِفٌ	none	الْبَحِيلُ
مُتَوَاتِرٌ	1	وَلَا أَدْرِي
مُتَدَارِكٌ	2	لَوْ جَمَدٌ
مُتَرَاكِبٌ	3	عَنْ سَهْرِي
مُتَكَوِّسٌ	4	إِلَى الْخَضْبِصِ قَدَمَهُ

(204). CONSONANTS OF THE قَافِيَّة.

رَوِيٌّ is the consonant upon which the rhyme depends, and which remains the same throughout the poem, as the ل in الْعَطَلِ, or the م in عِنْدَمَ. A *kas'ulah* rhyming in either of these letters would be called respectively قَصِيدَةٌ رَوِيَّةٌ or قَصِيدَةٌ مَبْنِيَّةٌ.

The following cannot be employed as رَوِيٌّ:

ا, و, and ي, unless they are radical, or و, and ي forming diphthong with a preceding *fethah*.

ها, ُ (pronouns), unless preceded by a long vowel, as
سِوَاهَا.

خُرُوجٌ and صَلَٰةٌ.

If the قَافِيَةٌ end in a vowel, this is always considered as long, whether it be written so or not; when it is *felḥah*, the ا is usually written, but with *kesrah* and *dhammah* the و and ى are not often expressed. This additional letter of prolongation is called صَلَٰةٌ.

ي may take ة after it for its صَلَٰة, as مَكَانِيَّةٌ for مَكَانِيٌّ.

When the pronoun ُ following the رَوَيْتُ has its vowel so pronounced, the letter understood is called خُرُوجٌ.

رَدْفٌ is a letter of prolongation coming before the رَوَيْتُ, as the و, ا and ى in the words نَصِيرٌ, تَدْوِيرٌ, سَلَامٌ.

تَأْسِيسٌ is an ا of prolongation coming before the رَوَيْتُ, but separated from it by a consonant, which is called دَخِيلٌ, as in the words صَابِرٌ, قَادِرٌ. The دَخِيلٌ may differ in every verse.

(205). VOWELS OF THE قَافِيَةٌ.

مَجْرَى is the vowel of the رَوَيْتُ, which becomes long by the addition of the صَلَٰة.

نَقَادٌ is the vowel between the letter ة of the pronoun when it occurs as صَلَٰة and the خُرُوجٌ.

تَوَجِيهٌ is the vowel immediately preceding the رَوَيْتُ, as the *kesrah* in سَيِّدِي.

مَوْسَسَةٌ is the vowel of the دَخِيلٌ when the قَافِيَةٌ is مُوسَّسَةٌ, as the *kesrah* in صَابِرٌ, قَادِرٌ.

حَدْوٌ is the vowel of the letter preceding the رَدْفٌ, and made long by the latter, as the *felḥah*, *kesrah*, and *dhammah* preceding the letter of prolongation in the words نَصِيرٌ, تَدْوِيرٌ, سَلَامٌ.

In the *ridf*, and *ى* may interchange; for instance, the word *حَيْدُ* is considered as rhyming with *حُبُودُ*, and *مُطِيعُ* with *مَسْمُوعُ*. A similar interchange may take place in the *تَوْجِيه*, *q.v.*

ا as a *رَدَف* and *fethah* in the *تَوْجِيه* are invariable.

The *قَافِيَة* is called—

مُطْلَعَة when it ends in a vowel.

مُقْبِذَة when it ends in a consonant.

مُردِفَة when it has a *رَدَف*.

مُؤَسَّسَة when it has a *تَأْسِيس*.

مُجَرَّدَة when it has neither.

عَيْبُ FAULTY RHYME.

(206). Any departure from the preceding rules is called *عَيْبُ* “a fault.” The Arab writers on Prosody enumerate the following:

سِنَاء making an improper interchange of vowels in the *إِشْبَاع*, *تَوْجِيه*, or *حَدَو* (*q.v.*).

إِقْوَاء changing the *مَجْرَى*.

إِكْفَاء substituting a cognate consonant for the *رَوَى*.

إِيطَاء repeating the same word as a rhyme in the course of a poem unless at least seven verses intervene.

تَنْثِيم } so connecting a verse with one that follows that
or
تَقْصِيم } the meaning of the first is not complete until the second be heard or read. Every verse should contain a distinct and intelligible proposition.

ضُرُورَةُ الشَّعْرِ POETICAL LICENCE.

(207). The only poetical licence which is considered not to be a blemish is that of making an imperfectly declined

noun declinable, as in the example on p. 103. The reason why this is approved of is, the Arab doctors say, that it is only restoring the noun to its original state.

The Arab poets do, however, as may be expected, take frequent liberties with grammar and orthography in order to meet the exigences of their metres. The following are the principal of these licences :

Changing a *hemzet el-kata'* into a *hemzet el-waṣl* (see p. 13), as يَا أَهْلَ مَرْوَانَ for يَالِ مَرْوَانَ; مُجِيرُ أَمْرِ عَامِرٍ for مُجِيرُ أَمْرِ عَامِرٍ.

Throwing back the vowel of the *hemzet el-kata'* when so changed on to the preceding consonant, if that be a quiescent letter, as لَوَّانٌ for لَوَّانٌ.

Changing a *hemzet el-kata'* into the corresponding letter of prolongation, as رَأْسٌ for رَأْسٌ; ذَنْبٌ for ذَيْبٌ, etc.

Dropping the *hemzet el-kata'* altogether, as أَلْسَمَا for أَلْسَمَاءَ.

* *Vice versá*, changing a *hemzet el-waṣl* into a *hemzet el-kata'*, as وَاصِرِي for وَاصِرِي.

The ا of مَا, when interrogative, is frequently omitted, as حَتَّى مَا for حَتَّى مَا.

Other and more violent licences, such as the lengthening a short vowel, or *vice versá*; the improper use of the *tenwín* and *teshíd*; the suppression or insertion of vowels, and the abbreviation of syllables, need not occupy the student's attention, as they occur comparatively seldom, and are nearly always noticed in the commentaries upon the poems in which they are found.

APPENDIX.

GLOSSARY OF TECHNICAL TERMS USED IN ARABIC GRAMMAR.

إِبَاحَةٌ according a full licence.	آحَادٌ units.
إِبْتِدَاءٌ inchoative, subject.	الْأَحْدَاثُ anything that has happened.
إِبْتِدَاءٌ فِي الزَّمَانِ commencement of a certain period of time.	الْإِخْبَارُ enunciative.
أَبْجَدِيّ alphabet (arranged in numerical order).	الْإِخْبَارُ عَنِ الشَّيْءِ بِالَّذِي expressing the quality of a thing by means of the conjunctive adjective
إِبْطَالٌ causing a grammatical action to cease to take effect.	الَّذِي.
أَبْنِيَّةُ الْمُبَالِغَةِ forms implying intensity.	أَخْتُ الْفَتْحَةِ the sister of <i>fethah</i> , i.e. the homologous letter ا.
إِتْبَاعٌ apposition, sequence.	إِخْتِصَاصٌ ownership, speciality.
إِتْبَاعُ الْمَحَلِّ apposition according to the context.	آخِرُ الْحُرُوفِ the last letter in the alphabet.
إِتِّصَالٌ relation of connexion.	أَخْصٌ especial.
إِجَابَةُ الْمَمْتَحِنِ in answer to a tentative question.	أَخْوَاتُ كَانَ the verbs mentioned on p. 242.
أَجْنَبِيّ extraneous; any part of a proposition beside the antecedent (subject or agent), the complement of a verb or an adverb of condition.	إِخْفَاءٌ occultation; a dull pronunciation of the ن.
أَجْوْفٌ hollow.	أَدَاةُ التَّعْرِيفِ the article, particles, etc., which render a noun definite.
	إِدْقَامٌ insertion, assimilation of two letters.

إِدْغَامٌ بِعَيْنِهِ insertion with nasal sound; suppression of the ن before و, ي, or ن, which are then doubled, but a slight nasal sound is still heard.

إِدْغَامٌ بِلاَ غِنَاءٍ suppression of the ن before ر and ل, which are then doubled to compensate for the loss.

إِدْغَامٌ صَغِيرٌ فِي الْمَتَجَانِسِينَ assimilation of the last quiescent consonant of a word with a homogeneous letter commencing the following word.

إِدْغَامٌ صَغِيرٌ فِي الْمَثْلِينَ assimilation of the last quiescent consonant of a word with the same letter beginning the next word.

إِدْغَامٌ كَبِيرٌ فِي الْمَتَجَانِسِينَ assimilation of the last letter, even when *not* quiescent, with a homogeneous letter beginning the next word.

إِدْغَامٌ كَبِيرٌ فِي الْمَثْلِينَ assimilation of the last letter, even when *not* quiescent, with the same letter beginning the next word.

إِذَا الْمَفْاجَاةُ the word إِذَا signifying something unexpected.

الرَّابِعُ الزَّوَائِدُ the four increments, the letters ن, ي, ت, and ا, used in forming the inflexions of the aorist.

إِسْتِثْنَاءٌ difficulty of pronunciation.

إِسْتِثْنَاءٌ exception.

إِسْتِدْرَاكٌ serving to retain or correct what has been previously enunciated.

إِسْتِزْهَالٌ expressing disdain.

إِسْطِلَالٌ extension.

إِسْتِعَارَةٌ metaphor.

إِسْتِعَارِيٌّ metaphorical.

إِسْتِعَانَةٌ indicating the employment of means, instrument, etc.

إِسْتِعْلَاءٌ elevation.

إِسْتِعَاثَةٌ calling for aid.

إِسْتِعْرَاقٌ being absolute and complete (a negation, etc.).

إِسْتِعْرَاقُ أَفْرَادِ الْجِنْسِ حَقِيقَةً including all the individuals of a species, in a natural sense.

إِسْتِعْرَاقُ خَصَائِصِ الْجِنْسِ مَجَازًا including all the properties of a species, in a metaphorical sense.

إِسْتِفْئَالٌ depression.

إِسْتِفْهَامٌ interrogation.

إِسْتِقْبَالٌ future.

إِسْتِثْنَاءٌ introducing a new proposition independent of the preceding.

أَسْلِيَّةٌ (consonants) formed with the tip of the tongue.

إِسْمٌ noun or pronoun.

إِسْمُ الْإِشَارَةِ demonstrative pronoun.

إِسْمُ آلَةٍ noun of instrument.

إِسْمٌ إِنَّ the nominative of the particle إِنَّ.

إِسْمٌ تَامٌ perfect noun.

إِسْمُ التَّضْفِيلِ comparative or superlative.

إِسْمُ جَسَدٍ concrete noun.

إِسْمُ الْجَمْعِ collective noun.

إِسْمُ دَائِمٍ real or concrete noun.

إِسْمُ الْجِنْسِ noun of species.

إِسْمُ جِنْسٍ جَمْعِي collective generic noun.

إِسْمُ الزَّمَانِ وَالْمَكَانِ noun of time and place.

إِسْمٌ صَرِيحٌ a real noun.

إِسْمٌ عَلَى التَّنْسِبِ possessive noun or epithet.

إِسْمُ الْفَاعِلِ agent.

إِسْمُ الْفِعْلِ noun of action.

إِسْمُ الْكَثْرَةِ noun of abundance.

إِسْمُ الْمَرَّةِ noun of unity (of time).

إِسْمٌ لِمَصْدَرٍ or إِسْمُ الْمَصْدَرِ quasi-infinitive noun.

إِسْمٌ مُوَوَّلٌ an expression equivalent to a noun.

إِسْمُ الْمَفْعُولِ patient, passive participle.

إِسْمُ الْمُنْسَوْبِ noun of relation.

إِسْمُ النَّوْعِ noun of unity (of species).

إِسْمُ الْوَعَاءِ noun denoting the vessel in which a thing is contained.

إِسْمُ حَدَثٍ noun of accident, *i.g.* مَصْدَرٌ.

إِسْمٌ فِي بَابِ ظَنَنْتُ nominative of a verb in the category of ظَنَّ (see p. 246).

إِسْمُ الزَّمَنِ noun of time and place.

إِسْمُ الْعَدَدِ numeral.

إِسْمٌ عَيْنٍ real or concrete noun.

إِسْمُ الْكَيْفِيَّةِ abstract noun of quality.

إِسْمٌ مُبَالَغَةٍ noun of exaggeration, intensity or excess.

إِسْمٌ مُبِينٌ a vague or indeterminate noun, such as those on p. 285 (183).

إِسْمٌ مُصَدَّرٌ verbal noun, quasi-infinitive.

إِسْمٌ مُصَغَّرٌ diminutive noun.

إِسْمٌ مُفْهَمٌ implied or understood, noun, pronoun = ضَمِيمٌ.

إِسْمٌ مُعْنَى ideal or abstract noun.

إِسْمٌ مُتَقَابِلٌ لِلْفِعْلِ وَالْحَرْفِ the noun opposed to the verb and particle.

إِسْمُ الْوَحْدَةِ noun of unity.

أَسْمَاءُ الْإِشَارَةِ the demonstrative pronouns.

أَسْمَاءُ الْأَفْعَالِ adverbs which perform the functions of verbs.

أَسْمَاءٌ سَمِيَّتٌ بِهَا الْأَفْعَالُ, *i.e.*

أَسْمَاءُ الْأَفْعَالِ.

أَسْمَاءُ أَعْدَدٍ numerals.

الاسم المشتق من العدد على وزن
فَاعِلْ nouns derived from num-
bers on the measure of the agent.

أَسْمَاءٌ مَنْقُوصَةٌ imperfect nouns.

إِسْنَادٌ relation of the subject to the
attribute.

إِسْنَادِيٌّ a proper name, consisting
of a complete proposition, *i.e.* of
a subject and predicate.

إِسْبَاعٌ in poetry, using a long for
a short vowel (see also p. 374).

إِشْتِرَاكٌ فِي الْفَاعِلِيَّةِ وَالْمَنْعُولِيَّةِ
expressing the idea of agent and
patient at the same time.

إِشْتِعَالٌ distracted or diverted from
its original object.

إِشْتِمَالٌ enunciating an idea com-
prised in an antecedent proposi-
tion.

إِشْمَامٌ insinuating (the sound of a
vowel which is not written).

إِصْطِلَاحَةٌ technical or conventional
term.

إِصْطِلَاحِيٌّ technical.

أَصْلٌ root.

أَصْلِيٌّ radical.

أَصْلِيَّةٌ radicals.

أَصُولٌ roots, principles.

أَصَمٌ surd verb = مُضَاعَفٌ doubled.

أَصَوَاتٌ interjections.

إِضَافَةٌ connexion, state of con-
struction of two nouns.

إِضَافَةُ الْمُرَادِفِ إِلَى مُرَادِفِهِ such
a construction as نَهْرُ الْفُرَاتِ
the River Euphrates.

إِضَافِيٌّ proper name formed of two
nouns in a state of construction.

إِضْبَاطٌ fixing, *i.e.* giving letters their
proper vowels.

إِضْمَارٌ implying.

إِطْرَادٌ being general.

مُطَبَقَةٌ see إِطْبَاقٌ.

إِطْلَاقٌ being absolute.

إِظْهَارٌ clear pronunciation.

إِعْرَابٌ declension of nouns; add-
ing vowel points.

إِعْزَازٌ urging or exciting to the
performance of an action.

أَفْعَالُ الْإِنْشَاءِ inchoative verbs.

أَفْعَالُ التَّعْجِبِ verbs signifying
wonder.

أَفْعَالُ الْحَسِّ verbs of sense or
feeling.

أَفْعَالُ الشُّرُوعِ inchoative verbs.

أَفْعَالُ الشَّكِّ وَالْبَقِينِ verbs im-
plying doubt or certainty.

أَفْعَالُ الْقَلْبِ verbs denoting a
mental process.

أَفْعَالُ الْقَلْبِ, *i.e.* أَفْعَالُ قَلْبِيَّةٍ.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ verbs of praise
and blame.

أَفْعَالُ الْمُقَارَبَةِ approximate verbs.

ناقصَة incomplete verbs, *i.q.*

كَانَ وَأَخَوَاتُهَا.

أَفْعَلُ the form أَفْعَلُ when signifying comparative or superlative (as distinguished from the same form in the sense of colour or deformity).

مَنْتَبِيّ الْجَمْعِ, see أَقْصَى الْجَمْعِ.

أَكْلُونِي الْبَرَاعِيثَ a formula employed to express an unusual concordance between the verb and the agent when the former agrees in number with the latter, in violation of the rules given on p. 180 (101).

إِلَى آخِرِهِ abbreviation for إِلَى آخِرِهِ etc.

إِلْصَاقٌ adhesion, propinquity.

إِلْغَاءٌ depriving (a verb, etc.) of its grammatical influence.

إِلْفُ النَّدْبَةِ the ا added to a word to express grief, complaint, etc.

هَمْزَةُ الْوَصْلِ *i.q.* إِلْفُ الْوَصْلِ.

هَمْزَةُ الْقَطْعِ *i.q.* إِلْفُ الْقَطْعِ.

إِلْفٌ مُفْرَدَةٌ isolated *alif*, *i.q.*

إِلْفٌ مُلْسَأٌ.

إِلْفٌ مُقْصُورَةٌ short *alif*, the termination ي, see p. 74.

إِلْفٌ مُلْسَأٌ soft *alif*.

إِلْفٌ مُدَوَّدَةٌ long *alif*, the termination آ.

الْإِلْفُ وَالْأَلَامُ the article.

الْإِلْفُ وَالنُّونُ الزَّائِدَتَانِ the addition of the termination اِن.

أَلُوفٌ thousands.

إِمَالَةٌ giving the sound of é to an *alif*, see p. 9 (7).

إِمْرَثَةٌ pl. of وَمِثَالٌ *q.v.*

إِمْرٌ imperative.

إِنْ وَأَخَوَاتُهَا see p. 248 (154).

أَنْ, إِنْ, أَنْ which performs the functions of a noun of action.

إِنْشَاءٌ term, limit.

إِحْرَافٌ alteration.

إِنْفِتَاحٌ being open (the shape of a letter, as ط).

إِهْمَالٌ omission (of the vowel points, etc.).

إِيجَابٌ affirmative proposition.

ب

بَاءٌ الْثَمَنُ the preposition ب signifying the price at which, etc.

بَابٌ category, conjugation.

بَارِزٌ sensible, obvious.

بَدَلٌ substitute or permutative; this is of four sorts, viz.:

بَدَلُ الْإِشْتِمَالِ permutation of comprehension, enunciating an idea contained in, or inseparable from the antecedent.

بَدَلُ الْمَعْصِ مِنَ الْكُلِّ substitution
of part for the whole.

بَدَلُ الْغَلَطِ substitution correcting
a former statement.

بَدَلُ الْكُلِّ مِنَ الْكُلِّ substitution
enunciating the same idea from
a different point of view.

بَدَلٌ مِنَ الْمُضَافِ إِلَيْهِ substitution
of the article to express the
idea of the second of two nouns
in a state of construction.

بَيْدِيعٌ a rhetorical figure.

عِلْمُ الْبَيْدِيعِ rhetoric.

بَيِّنَةٌ indeclinability.

بَيَّانٌ explanatory adverbial com-
plement.

ت

تَاكِ مَبْسُوطَةٌ the termination ت.

تَاكِ مَرْبُوطَةٌ the termination ة.

تَابِعٌ appositive.

تَأْكِيدٌ corroboration, emphasizing,
making energetic.

تَامَةٌ perfect or attributive verbs.

تَأْنِيثٌ feminine.

تَنْزِيهِ (a negation) completely
effacing the idea of the existence
of the thing denied.

تَبْعِيضٌ expressing a portion of a
whole.

تَبْيِينٌ distinguishing, explaining.

تَشْدِيدٌ, i.g. تَشْقِيلٌ.

تَشْنِيعٌ dual.

تَجَدُّدٌ constant renewal.

تَجْرِدٌ } despoiling a word of its
grammatical influence on
what follows.

تَجْنِيسٌ being homogeneous, allit-
eration, a pun.

تَخَضُّصٌ a gentle request or in-
vitation.

تَحْقِيرٌ to express disdain.

تَحْقِيقُ الْهَمْزَةِ giving the *hemzeh* its
full value.

تَخْفِيفٌ making light, writing, a
single for a doubled letter.

تَرَادُفٌ a series of distinct words
indicating one and the same
object from the same point of
view; synonyms.

تَرْحَمٌ compassion.

تَرْجٌ hope.

تَرْجِيمٌ cutting off the last syllable
of a word, as *إِبْنُ مَالٍ* for
إِبْنُ مَالِكٍ. See p. 200 (114).

تَقْدِيمٌ putting (a letter, etc.) first.

تَرْقِيعٌ } writing the numerical
or } cyphers in ordinary use.

تَرْكِيبٌ composition, arrangement.

تَرْنَمٌ chaunting, intoning.

تَنْسِيجٌ rhythmical prose.

تَسْكِينٌ making a letter quiescent.

تَسْهِيلُ الِهَمْزَةِ dropping or softening the *hemzeh*.

تَشْدِيدٌ adding the mark ّ to double a letter. The mark ّ itself.

تَصْرِيفٌ inflexion, changing from one form to another.

تَصْغِيرٌ diminutive.

تَعْجَبٌ admiration.

تَعْدِيَةٌ rendering transitive.

تَعْذُرٌ impossibility.

تَعْدَادٌ numeration.

تَعْرِضٌ hinting, innuendo, being ambiguous.

تَعْلِيْقٌ leaving in suspense.

تَعْرِيفٌ making definite.

تَعْلِيلٌ expressing the cause of an event.

تَغْيِيرٌ change.

تَفْسِيرٌ exposition (especially of the Korān).

تَنْفِيسٌ dilatation.

تَقْدِيرٌ virtually.

تَقْدِيرِيٌّ virtual.

تَقْطِيعٌ scansion.

تَقْوِيَةُ الْعَامِلِ strengthening the influence of the antecedent.

تَكْرِيرٌ repetition.

تَمَنٍّ hoping.

تَمَكِّينٌ confirming.

تَمْيِيزٌ specificative or discriminative.

تَنَازُعٌ فِي الْعَمَلِ grammatical influence of various antecedents upon their complements in one sentence; see p. 234 (166).

تَنَاسُبٌ harmony.

تَنْصِيفٌ, *i.g.* اِسْتِعْرَاقٌ.

تَنْكِيرٌ making indefinite.

تَنْوِينٌ doubling a final vowel, which is then pronounced with an nasal sound; see p. 6 (4).

تَوَابِعٌ appositives.

تَوْكِيدٌ corroborative.

ث

ثَقِيلَةٌ (a letter) having *tashdid*.

ثَلَاثِيٌّ triliteral.

حَدَّثَنَا abbreviation for حَدَّثَنَا "he related to us."

ثَنَائِيٌّ biliteral.

ج

جَمْعٌ abbreviation for جَمْعٌ plural, and in the Korān for جَائِزٌ a lawful pause.

جَارٌ preposition.

جَارٌ وَ مَجْرُورٌ a preposition with its noun.

جَاوِدٌ primitive (noun).

جَائِزٌ permissible.

جَمْعُ جَمْعٍ abbreviation for جَمْعُ جَمْعٍ plural of a plural.

جَدْح denial, negation.
 جَزَاء compensation.
 جَزَم writing the mark ْ above
 a letter to signify that it is
 quiescent.
 جَزَمَ the mark ْ (see سُكُون).
 جَزَّ attraction, genitive case.
 جَمْع plural.
 جَمْع التَّكْسِير broken plural.
 جَمْع الجمع plural of a plural.
 جَمْع سَالِم } sound or regular
 جَمْع صَحِيح } plural.
 جَمْع عَلَى هَجَاءَيْن plural formed
 by the addition of two letters
 (regular plural).
 جَمْع مَصَح regular plural.
 جَمْع مَكْسَر broken plural.
 جَمْع الْقِلَّة plural of paucity.
 جَمْعِيَّة being simultaneous (the
 actions of several verbs).
 جُمْلَة sentence, clause, proposition.
 جُمْلَة إِخْبَارِيَّة enunciative pro-
 position.
 جُمْلَة اِسْمِيَّة nominal proposition.
 جُمْلَة اِنْشَائِيَّة productive pro-
 position; one expressing volition,
 or originating something.
 جُمْلَة حَالِيَّة proposition express-
 ing a state or condition.

جُمْلَة ذَاتِ الْوَجْهَيْن proposition
 of two phases.
 جُمْلَة شَرْطِيَّة conditional proposi-
 tion.
 جُمْلَة ظَرْفِيَّة adverbial sentence, or
 one expressing time or place.
 جُمْلَة فِعْلِيَّة verbal sentence or
 proposition.
 جُمْلَة مَمْتَدَّة inchoative proposi-
 tion.
 جُمْلَة جَارِيَّة مَجْرَى الظَرْفِيَّة a
 sentence which follows the
 analogy of the adverbial sen-
 tence.
 جُمْلَة مَعْرُوضَة incidental proposi-
 tion, parenthesis.
 جُمْلَة مَفْسِّرَة لِصَمِيرِ الشَّأْنِ pro-
 position interpreting the pronoun
 which stands for the thing or
 act predicated.
 جُمْلَة وَصْفِيَّة qualificative pre-
 position.
 جُمُوعٌ قَلَّةٌ plurals of paucity.
 جُمُوعٌ كَثْرَة plurals of abundance.
 جُنْس gender.
 جَوَاب response, apodosis.
 جَوَابِ الامر apodosis of a com-
 mand.
 جَوَابِ الْقَسَمِ apodosis of an oath.
 جَوَابِ الشَّرْطِ apodosis of a condition
 or hypothesis.

جَوَازُ الْإِلْغَاءِ the liberty of employing *إِلْغَاءٌ* *q v.*

جَوَازِمُ words which require the aorist of a verb to be in the apocopated mood.

جَهْرُ pronouncing clearly.

ح

حَاشِيَةٌ, pl. حَوَاشِي margin, gloss.

حَالٌ circumstance, state, or adverbial condition; present tense.

حَالٌ مُبَيِّنَةٌ } adverb explanatory

or
حَالٌ مُؤَيِّنَةٌ } of condition.

حَالٌ مُؤَكِّدَةٌ adverb corroborative of condition.

حَالُ الْمُتَعَلِّقِ بِالْمَوْصُوفِ adverb of the condition of that which is accessory to the thing qualified.

حَالُ الْمُوصُوفِ condition of the thing qualified.

حَدَثٌ accident.

حُدُوثٌ coming into existence (an act).

حَذْفٌ apocopation.

حَذْفٌ إِعْتِبَاطِيٌّ violent suppression.

حَرْفٌ particle, letter.

حَرْفُ اسْتِثْنَاءٍ particle of exception.

حَالُ الْمُقَارِنِ accusative, expressing a state present at a past time.

حَالُ الْمُتَدَرِّجِ accusative, expressing a state conceived of as being present at a future time.

حَرْفُ اسْتِقْبَالٍ future particle.

حَرْفُ إِضْرَابٍ the particle *بَلْ* when there is no opposition between the two propositions which it unites.

حَرْفُ الْإِبْتِدَاءِ initiative particle.

حَرْفُ الْإِسْطِطَالَةِ letter of prolongation.

حَرْفُ الْإِسْتِفْهَامِ interrogative particle.

حَرْفُ الْإِسْتِنَافِ particle "introducing a fresh proposition.

حَرْفُ التَّعْيِيدِ particle of removal.

حَرْفُ التَّرْتِيبِ particle of sequence or gradation (ف).

حَرْفُ التَّعْلِيلِ particle enunciating a cause.

حَرْفُ التَّنْصِيرِ exegetical or explanatory particle.

حَرْفُ التَّنْشِئِ letter of dilatation.

حَرْفُ التَّقْرِيبِ particle of proximity.

حَرْفُ التَّكْرِيرِ letter of repetition (ر *rd*).

حَرْفُ التَّمْنِئِ particle of hope.

حَرْفُ التَّنْهِيَةِ particle of warning, or calling the attention.

حَرْفُ جَرٍّ preposition.

حَرْفُ التَّوَقُّعِ particle expressing hope or expectation.

حَرْفُ الْكَصْرِ particle of restriction.

حَرْفُ الْجَطَابِ compellative particle.

حَرْفُ الرَّدِّ particle of repulsion.

حَرْفُ الزَّجْرِ particle of reprimand.

حَرْفُ الْعَطْفِ conjunction.

حَرْفُ الشَّرْطِ conditional particle.

حَرْفُ اللَّبَنِ soft letter.

حَرْفُ النَّدْبَةِ particle of complaint.

حَرْفُ تَشْبِيهِ particle of comparison.

حَرْفُ تَنْفِيسِ particles of respite (س and سَوْفَ).

حَرْفُ شَرْطٍ وَتَقْصِيلٍ وَتَوْكِيدٍ conditional, partitive, and corroborative particle.

حَرْفُ عَطْفٍ conjunction.

حَرْفُ مَعْنَى particles which influence the sense.

حَرْفُ نَصْبٍ particles which put words in the accusative.

حَرْفَا ابْتِدَاءٍ the two initiative particles (لَكِنَّ and بَلَّ).

حَرْفَا الْإِسْتِدْرَاكِ the two corrective particles (لَكِنَّ and بَلَّ).

حَرْفَا الشَّرْحِ وَالْإِشْفَاقِ the two particles of hope and apprehension.

حَرْفُ الْبَدَأِ } vocative particle,
حَرْفُ الْمُنَادَاةِ } interjection.

حَرْفُ جَوَابٍ وَجَزَاءٍ particle of response and retribution.

حَرْفُ فَصْلٍ disjunctive particle.

حَرْفُ حَرَكَةٍ vowel.

حَرْفُ حَرَكَةٍ بِنَائِيَّةٍ vowel of indeclinability.

حُرُوفٌ letters, particles.

حُرُوفُ الْإِضَافَةِ particles of annexation, i.e. prepositions.

حُرُوفُ الْإِنْجَرَفِ letters of deflection (ل and ر).

حُرُوفُ الْإِنْكَارِ particles of disapprobation.

حُرُوفُ الْإِيجَابِ affirmative particles.

حُرُوفُ الْبَدْلِ permutative letters.

حُرُوفُ التَّخْفِيفِ وَالْعَرْضِ particles of inciting or invitation.

حُرُوفُ التَّحْقِيقِ particles expressing conviction.

حُرُوفُ التَّذَكِيرِ particles expressing the act of recalling to mind.

حُرُوفُ التَّصْدِيقِ particles expressing assent.

حُرُوفُ التَّعْلِيلِ causal particles.

حُرُوفُ الْحِجْرِ prepositions.

حُرُوفُ الْجَوَارِ prepositions.

حُرُوفُ الْخَفْصِ prepositions, particles which put nouns in the genitive.

حُرُوفُ الذَّلِقِ letters articulated with the extremity of the tongue and lips.

حُرُوفُ الْحَلْقِ guttural letters.

حُرُوفُ الزَّوَائِدِ servile letters or increments.

حُرُوفُ الشَّرْطِ conditional particles.

حُرُوفُ الصَّفِيرِ sibilant letters.

حُرُوفُ الْعَطْفِ conjunctions.

حُرُوفُ الْعَجَلَةِ weak letters.

حُرُوفُ الْقَصْرِ short letters.

حُرُوفُ الْقَلْفَةِ or الْقَلْقَلَةِ trembling or clacking letters.

حُرُوفُ اللَّيْنِ soft letters.

حُرُوفُ الْمَدِّ letters of prolongation.

حُرُوفُ الْمَضَارَعَةِ letters used in the formation of the aorist.

حُرُوفُ الْمَعْجَمِ the alphabet (arranged in the Arabic order).

حُرُوفُ الْبَيْجَاءِ the alphabet.

حُرُوفُ عَاطِفَةٍ conjunctions.

حُرُوفُ مَقْصُورَةٍ short letters.

حُرُوفُ الْبَدَاءِ vocative particles.

حِسَابُ الْجَمَلِ reckoning by the numerical value of the letters.

حِفْظُ memory, *i.g.* قِيَّاسُ analogy.

حَقِيقَةُ التَّأْنِيثِ real feminine.

حِكَايَةٌ direct narration.

حِكَايَةُ حَالٍ مَاضِيَةٍ narrating a past circumstance as though it were present; historical present.

حِكَايَةُ أَمْرٍ مَاضٍ direct narration of a past imperative.

حَلْقِيَّةٌ guttural.

حَاجِرِيَّةٌ guttural.

خ

خَبَرٌ predicate, attribute.

الْخَبَرُ الْمَقْدَمُ the predicate placed first.

الْخَبَرُ الْمَنْصُوبُ the predicate in the accusative.

خَفْصٌ genitive or dependent case.

خَفِيفَةٌ light—without *teshdid*.

خَمَاسِيٌّ quinqueliteral.

د

دَ abbreviation for بَلَدٌ “name of town” (in Geographical works).

دَرَجٌ continuation of the discourse, the opposite of وَقْفٌ.

دُعَاءٌ precativ.

دَعَائِمُ الْأَبْوَابِ principal forms.

الدُّعَاءُ فِي الْإِنْتِهَى deprecative.

دِيَوَانِي the Indian cyphers, the numerical cyphers in ordinary use, the Turkish handwriting; (also abbreviations of the Arabic names of the numerals employed by Indian and Persian merchants and accountants.)

ذ

ذَلَقِيَّةٌ (letters) formed by a rapid movement of the lips.

ذَمُّ blame.

ذُو الْأَرْبَعَةِ quadriliteral (verb).

ذُو الثَّلَاثَةِ trilateral (verb).

ذَوَلْقِيَّةٌ liquids (letters).

ر

رَابِطَةٌ bond (a conjunction).

رَبَاعِيٌّ quadriliteral.

رَخَاوَةٌ feebleness (in the pronunciation of a letter).

رَخَوٌ decidedly feeble letter.

رَحِمَهُ اللَّهُ abbreviation for
"may God have mercy upon him!" used in speaking of those who are dead.

رَحَّاهُ *i. q.* رَحَّاهُ *q. v.*

رَسَمَ الْمَصْحَفِ punctuating and vocalizing the Korān.

رَضِيَ اللَّهُ عَنْهُ abbreviation for
"May God be satisfied with him!"

رَفْعٌ nominative or subjective case, indicative mood.

رَقْمٌ هُنْدِيٌّ the ordinary numerical cyphers.

رُومٌ insinuating the sound of a vowel in pronunciation which is not written; (a little stronger than إِشْمَامٌ).

ز

زَ abbreviation for مَجْزُورٌ a tolerated pause (in the Korān).

زَائِدٌ pleonastic, servile (letter).

زَمَانٌ tense, time.

س

سَاكِنٌ } quiescent (letter).
سَاكِنَةٌ }

سَالِمٌ sound.

سَبَبٌ cause—the noun serving as complement to the adjective in such a construction as
رَجُلٌ حَسَنُ الْوَجْهِ.

سَبَبِيٌّ relating to the cause.

سَجْعٌ rhythm.

سُكُونٌ the mark ْ showing that a letter is quiescent—quiescence of a letter (see جَزْمٌ).

سَلْبٌ a privative sense.

سِمَاعٌ irregularity, absence of analogy.

سِمَاعِيٌّ irregular.

سَبِينُ الْكَسَكَسَةِ pronouncing the ك as س.

ش

شَادٌ pl. شَوَادٌ rare, uncommon.

شَاغِلٌ that which distracts or diverts a word from its original grammatical influence.

شَأْنٌ state, accident, *i. q.* قِصَّةٌ.

شِبْهُ الْفِعْلِ assimilated to (analogue of) the verb.

شِبْهُ الْجَمْعِ analogue of the plural.

شِبْهُ اسْتِعْمَالِي analogy in use.

شِبْهُ اِئْتِمَارِي analogy in having need of a proposition to complete the sense.

شِبْهُ اِهْمَالِي analogy of omission.

شِبْهُ مَعْنَوِي analogy in sense.

شِبْهُ وَضْعِي analogy in primitive form.

شَجَر the point where the two maxillaries meet.

شَجَرِيَّة (letters) formed in the upper cavity of the mouth between the tongue and the palate.

شَخْص person.

شِدَّة strong pronunciation.

شَدِيدٌ مَحْضٌ decidedly strong pronunciation.

شَرْح commentary.

شَرْط condition, hypothesis.

شَفِيَّة labials.

الشَّكُّ doubt.

شَكْل vowel.

شَمْسِيَّة solar (letters); see p. 11 (10).

شَمِينُ الْكَشْكَشَةِ pronouncing the ش as ك.

ص

صَ abbreviation for مَرْخَص, a pause that is allowed if necessary (in the Korān).

صَاحِبُ الْحَال object of the adverbial determination of state or condition.

صَحِيح sound, regular.

صَرَف inflexion, conjugation, accidence.

صِفَة qualificative.

صِفَة مُشَبَّهَة assimilated adjective—resembling the agent as شَرِبَ (شَارِب).

صَدْر fore part, first member of.

صَفِير sibilation.

صِلَة conjunctive sentence.

صَلَّمَ abbreviation of the formula صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "God bless him and give him peace!" always used after the name of Mohammed.

صِيْغَة form, measure, case, voice, number.

صِيْغَة الْفَاعِل form of the agent.

صِيْغَة الْمَجْهُول the passive voice.

صِيْغَة الْمَعْلُوم the active voice.

صِيْغَة الْمَنْعُول form of the patient.

صِبْغَةٌ مُنْتَهَى الْجَمْعِ "plurals of the last form of plural," i.e. of the form (1)^(2)^(3)^(4).

ض

ضَم writing the vowel ُ, ضَمَّة the vowel ُ itself.

ضَمِير pronoun.

ضَمِير الشَّيْءِ pronoun of the thing or idea (the ُ added to أَنْ).

ضَمِير الشَّيْءِ i.q. ضَمِير الْأَمْرِ.

ضَمِير الْحَاضِرِ affixed pronoun of the first or second person.

ضَمِير الشَّيْءِ i.q. ضَمِير الْحَدِيثِ.

ضَمِير الْفَتْلِ the pronoun of separation.

ضَمِير الشَّيْءِ (the pronoun ُ added to أَنْ).

ضَمِير بَارِزٍ an expressed pronoun.

ضَمِير عَائِدٌ إِلَى الْمَوْصُولِ the pronoun that refers to the conjunctive noun.

ضَمِير مُسْتَتِرٌ } pronoun hidden, or
ضَمِير مُسْتَكِنٌ } innate (in the verb).

ضَمِير مُتَّصِلٌ attached pronoun.

ضَمِير مُتَّصِلٌ مُرْفُوعٌ attached pronoun representing the nominative case.

ضَمِير مُتَّصِلٌ مُنْصُوبٌ attached pronoun representing the accusative case.

ضَمِير مُرْفُوعٌ مُنْفَصِلٌ detached pronoun representing the nominative case.

ضَمِير مُنْصُوبٌ مُنْفَصِلٌ detached pronoun representing the accusative case.

ضَمِير مُنْفَصِلٌ detached pronoun.

ط

طَ abbreviation for طَالِقٌ an absolute pause (in the Korān).

طَلَبٌ expressing desire.

طَلِبَةٌ expression of desire.

ظ

ظَاهِرٌ apparent (pronoun), pronounced.

ظَرْفٌ adverb.

ظَرْفُ الْمَكَانِ وَالزَّمَانِ adverb of time and place.

ظَرْفُ زَمَانٍ adverb of time.

ظَرْفُ لُغْوٍ an adverbial predicate in a proposition when the substantive verb *is* is expressed.

ظَرْفُ مُسْتَقَرٍّ an adverbial predicate in a proposition where the word *is* is understood.

ظَرْفُ مَكَانٍ adverb of place.

ظَرْفِيٌّ adverbial.

ظَرْفِيَّةٌ indicating adverbial condition of place.

ظُرُوفٌ adverbs.

ع
 ٤ abbreviation for مَوْضِع "name of a place" (in Geographical works).
 عَابَر preterite.
 عَارِض accidental.
 عَاوِل in a state of grammatical conjunction.
 عَامِل governing word.
 عَامِلٌ لَفْظِي grammatical regent.
 عَائِد the pronoun contained in a qualificative sentence—the antecedent.
 عَمَرَ preterite.
 عَجْمَة the quality of being a foreign noun.
 عَجْمِي الْوُضِع foreign in origin.
 عَجْمِي التَّعْرِيف a proper name of foreign origin.
 عَدَد number.
 عَدَل deviation (formed by alteration from another measure).
 عَدَلٌ حَقِيقِي real deviation.
 عَدَلٌ غَيْرُ حَقِيقِي fictitious or conventional deviation.
 عَرَض offering, invitation.
 عَشْرَات tens.
 عَطْف apposition.
 عَطْف الْبَيَان explanatory apposition.

عَطْفُ الْحُرُوف apposition formed by particles.
 عَطْفُ النِّسْقِ contextual apposition.
 عَشُود the tens from 20 to 90.
 عِلَّة cause, motive; in Prosody "defect."
 عِلَاقَةُ الْمَفْعُولِ the connexion between a verb and its objective complement.
 عِلَامَاتُ الْفَرْعِيَّة signs of the inflexions indicative of genders and numbers.
 عَلَم proper name.
 عَمَل governance, régime.
 عِلْمِيَّة the quality of being a proper name.
 عَلَى غَيْرِ قِيَاس irregular, not following the analogy of other words.
 عَوَامِل governing words.
 عَوَامِلٌ بِمَعَانِيَّة irregular governing words.
 عَوَامِلٌ قِيَاسِيَّة regular governing words.
 عَوَامِلٌ لَفْظِيَّة grammatical regents.
 عَوَامِلٌ مَعْنَوِيَّة logical regents.
 عَلَيْهِ السَّلَام abbreviation for عَلَيْهِ السَّلَام "Peace be upon him!"
 عَمَد recollection, calling to mind.
 الْعِيدُ الْخَارِجِي external reminiscence.

العهد الداخلي or العهد الذهني
mental reminiscence.

عين the second letter of a triliteral root, substance.

غ

غَايِرٌ aorist or future.

غَائِبٌ the third person.

غَايَةٌ term, limit, extremity.

غُبَارٌ name of a particular form of cypher.

غَيْرٌ future.

غَيْرٌ حَقِيقِيّ conventional, fictitious.

غَيْرٌ حَقِيقِيّ التَّأْنِيثِ conventional feminine.

غَيْرٌ سَالِمٌ imperfect, weak verb.

غَيْرٌ لَزْمَةٌ not neuter.

غَيْرٌ مُتَعَدٍ intransitive.

غَيْرٌ مُتَمَكِّنٌ وَلَا امْكِنٌ not susceptible of variations and not very susceptible.

غَيْرٌ مُبَاشِرٌ the ن of the energetic mood of verbs when an *alif* intervenes between it and the last radical.

غَيْرٌ مُرَكَّبٌ not compound.

غَيْرٌ مُسْتَقٍ not derived.

غَيْرٌ مُنْصَرِفٌ indeclinable.

غَيْرٌ وَاقِعٌ intransitive or neuter.

ف

فَاءٌ the first letter of a triliteral root.

فَاعِلٌ agent.

فَاعِلِيَّةٌ the quality of agent.

فَتْحٌ writing the vowel —.

فَتْحَةٌ the vowel َ.

فَرْدٌ unit.

فُرْعَانٌ inflexions signifying genders and numbers.

فِعْلٌ verb.

فِعْلٌ مُبْنِيٌّ or فِعْلٌ مَبْنِيٌّ indeclinable verb.

فِعْلٌ مُعْرَبٌ declinable verb.

فِعْلٌ التَّعَجُّبِ verb of wonder.

فِعْلٌ الشَّرْطِ conditional verb.

فِعْلٌ تَامٌ perfect verb.

فَصْلٌ separation.

فُقْرَةٌ sentence, paragraph.

فَحْمٌ abbreviation for فَحْمَيْنِذٌ "and then, at that time."

ق

قَيْلٌ abbreviation for قَيْلٌ, contested pause (in the Korān).

قَسَمٌ oath.

قِصَّةٌ relation, adventure, accident.

قُصْرٌ shortness.

قُفٌّ abbreviation for قُفٌّ كُوفِيٌّ,

a pause, according to the authorities of the Kufic school (in the Korān).

وقفه بيسيرة وقفه abbreviation for وقفه بيسيرة , slight pause, according to the authorities of the Kufic school (in the Korān).

قلب conversion, inversion, suppressing a vowel.

قلقلة clacking, trembling.

قياس analogy.

قياسي analogous, regular (form).

قييد restriction. Interposing an isolated pronoun between the attached and corroborative pronoun, as جئتم انتم انفسكم .

ك

كسر writing the vowel — .

كسرد the vowel — .

كلام phrase, part of speech.

كلم المجازاة hypothetical expressions.

كلمات تشبه الاسم المنسوب words resembling the relative adjective.

كلمة تضرر وتوجع an expression of reproof or anguish.

كنایات metonyms, see p. 285 (183).

كنایة metonym.

كنية sobriquet, nickname, familiar name.

كيفية quality.

ل

لا no pause (in the Korān).

لا لا المحاربة the negative particle لا when it has a second predicate connected with the first by a disjunctive particle, such as لكن or بل .

لا لنفي الجنس the absolute negative, see p. 254 (157).

لا محل له من الاعراب occupying no place in the grammatical analysis.

لا مزيدة expletive لا .

لازم } neuter, necessary.
لازمة }

لام the third letter of a triliteral root.

لام الابتداء the inchoative ل .

لام الامر the imperative ل .

لام الخبر the ل of the attribute.

لام التوكيد the ل of corroboration.

لام النفي the ل of denial.

لام كي the ل of the particle كي , see p. 172.

لام الفارقة the separating ل .

لام القسم the ل introducing the subject of an oath.

لام الموطئة للقسم the ل introducing a condition attached to the subject of the oath.

لَمْ the definite article.

لَمْ the introducing the subject of the oath after a conditional clause.

لَمْ the responding to the conjunctions "if," and "if not."

لَا abbreviation for لَا وَفَّ "there is no pause" (in the Kōrān).

لُثْوِيَّة formed by pressing the tip of the tongue against the cheek.

لِسَانِيَّة linguals.

لَعَو adverbial accusatives in a proposition or phrase which are not essential to the discourse, and may be removed without destroying the sense.

لَفْظًا grammatically, literally.

لَفْظِي verbal, grammatical.

لَفِيفٌ complicated, but with an interval; *i.e.* verbs doubly imperfect with a strong radical between the two weak letters.

لَفِيفٌ مَقْرُونٌ contiguously complicated; *i.e.* a doubly imperfect verb in which the two weak letters come together.

لَقَبٌ title, see p. 221 (132).

لَقْلَقٌ clacking.

لَمَحَ الصِّفَةِ indicating a predominant quality.

لُثْوِيَّة (letters) formed in the uvula.

لِثْمِيَّة soft (letters).

مَعْرُوفٌ abbreviation for مَعْرُوفٌ, well known.

مَا the مَا of duration.

مَا تَامَةٌ the مَا having a complete signification.

مَا الْحِجَازِيَّة, see مَا الْحِجَازِيَّة.

مَا خَاصَّة special مَا.

مَا زَائِدَةٌ expletive مَا.

مَا عَامَّة general مَا.

مَا كَافَةٌ the مَا which hinders (*i.e.* the مَا after such particles as إِنَّ, which hinders their action on succeeding nouns).

مَا لَمْ يَسْمَعْ فَاعِلُهُ of which the agent or nominative is not named.

مَا مَصْدَرِيَّة the مَا performing the functions of a noun of action.

مَا نَاقِصَةٌ the مَا having an incomplete signification.

مَا بِمَعْنَى كَيْسٍ the مَا in the sense of كَيْسٍ, *i.e.* denying a quality of the subject.

مَا لَا يَنْفِي الْجِنْسِ denying the existence of the species.

مَاضِي preterite.

مَا يَقْدَرُ بِاللَّامِ } that kind of relation between two nouns in construction which implies "belonging to," or "made of."

مبتدأ inchoative, subject.

المبتدل منه antecedent of the permutative (بَدَل).

المُبَاشِر the ن of the energetic mood of verbs when it immediately follows the last radical.

مبدلة converted.

مبني indeclinable.

مبيته explanatory.

مبهم vague.

مبهمة vague and indeterminate nouns.

متبوع antecedent of an appositive.

متجانس analogous, homogeneous.

متشابه obscure.

متصل attached (pronoun, etc.).

متصلة بالانفعال noun derived from verbs and containing the signification of the same.

متضمن أوله معنى الحرف compound proper names of which the first portion is equivalent to a preposition.

المتعجب منه the subject of admiration.

متعد transitive.

متعلق dependent.

المتعلق به having an adverbial term dependent on it.

متعلقات dependent, subordinate (nouns, words, etc.).

مُتَقَرَّب approximate.

مُتَقَرَّبَان two homogeneous letters.

مُتَكَلِّم the first person.

مُتَمَكِّن susceptible of variations.

مُتَمَكِّن غَيْر مُمْكِن not susceptible of variations.

مُثَال primitive form of a verbal root.

مُثَلَّث triliteral.

مُشَعَّل having *teshdid*.

مُشَنَّاةٌ مِنْ تَحْتِهَا (a letter) with two dots underneath.

مُشَنَّاةٌ مِنْ فَوْقِهَا (a letter) with two dots above.

مُشَقَّلَةٌ the particles *كَانَ*, *لَكِنْ*, *إِن*, when they preserve the *teshdid*.

مُشْنَى dual.

مُجَاز metaphor, hypothesis, conventionality.

مُجَازَاة compensation.

مُجَازِي التَّأْنِيث metaphorical, or conventional feminine.

مُجَاوِز transitive.

مُجَاوِزَةٌ being transitive, act of passing away from.

مُجْرِن primitive.

مَجْرُور noun governed by a preposition.

مَجْرُورٌ مَحَلًّا virtually in the genitive case.

مَجْرُورٌ مَحَلًّا عَلَى أَنَّهُ مُضَافٌ إِلَيْهِ virtually in the genitive, as forming the complement of a grammatical relation between two nouns (state of construction).

مَجْزُومٌ having the mark ْ quiescent (a letter).

مُجْمِلٌ complex.

مُجَبَّرَةٌ openly pronounced.

مُجْهُولٌ passive.

مُجَوَّزٌ tolerated.

مُكْدُونٌ definite, limited.

مُكْذَوِّفٌ apocopated.

مُكْذَوِّفُ الْأَعْجَازِ (nouns) of which the latter portion has been apocopated.

مُحْرَكَةٌ moved, having a vowel; the opposite of "quiescent."

مُحْصُورٌ restricted.

مُحْفُوظٌ *i. q.* قِيَّاسِيٌّ *q. v.*

مُحْكَمٌ clear, plain, obvious.

مُحْكِي الْجُمْلِ a proper name consisting of an entire sentence and not declined.

مُحَلٌّ لَهُ مِنَ الْإِعْرَابِ having a place in the grammatical analysis.

مُحَلًّا virtually, in consequence of its position.

مَحْمُولٌ (in logic) the attribute.

مُخَاطَبٌ the second person.

مَحْمُولٌ عَلَيْهِ بِالشَّيْءِ the thing of which the quality is predicated by the word الَّذِي.

مُخْتَلَسٌ smuggled, (vowels not written but just slightly pronounced).

مُخَصَّصٌ particularized.

مُخَصَّصٌ بِالصَّرْحِ أَوْ الْمَدْحِ أَوْ الْمَذَمِّ the special object of praise or blame.

مُخَفَّفٌ losing its *teshdid*.

مُخَفَّفٌ مِنَ الْمُشْتَمَلِ losing its *teshdid*.

مُخَفَّفَةٌ lightened, losing its *teshdid*.

مُخْفُوضٌ in the genitive case.

مُخْفُوضٌ مَحَلًّا virtually in the genitive.

مَدَّةٌ the sign َ written over an ا to lengthen it.

مَدٌّ writing such sign.

مَدٌّ عَارِضٌ accidental *meddah*.

مَدٌّ لَازِمٌ necessary *meddah*.

مَدٌّ مُتَّصِلٌ *meddah* preceded by a هَمْزَةٌ in the same word.

مَدٌّ مُنْقَطِعٌ or مَدٌّ مُنْفَصِلٌ *meddah* over an ا at the beginning of a word when the preceding word ends with a long vowel.

مَدْحٌ panegyric, eulogium.

المُدْعُو إليه the person appealed to.

مذكر masculine.

مذلة pronounced with a quick motion of the lips or tongue.

مرادف } the first and second
words of the series
مرادف } called ترادف q.v.

مرتبة numerical progression, units, tens, and so on.

مرجل improvised (primitive proper names).

مرخص lawful, allowed.

مرفوع put in the nominative case or indicative mood, having the vowel ^{هـ} or ^ا.

مرفوع محلا virtually in the nominative.

مرفوع للمدح أو الذم put in the nominative to express praise or blame.

مركب composed, compound.

مركب إنشائي proper names consisting of a complete proposition, as ثابت شراً.

مركب إضافي a proper name consisting of two nouns in a state of construction.

مركب تضميني compound expression containing an ellipse of a preposition, conjunction, etc.

مركب مزجي a proper name consisting of two words inseparably compounded.

مزجي inseparably compounded.

مزيد فيه augmented (verb).

مسبب actuated by an extraneous cause; an adjective which, while seeming to refer to a preceding noun, really refers to one following.

مسبب الموصوف the cause which enables the noun qualified to be so qualified = سبب.

مستتر hidden, understood (opposed to بارز).

المستثنى the thing excepted.

المستثنى المتصل المتقدم anterior conjoined exception.

المستثنى المتصل المؤخر بعد

المنفي posterior conjoined exception placed after a negative proposition.

المستثنى المتصل المؤخر بعد

الموجب posterior compound exception placed after an affirmative proposition.

المستثنى منه the thing from which exception is made.

المستزاد augmented (noun).

مستعلية elevated (letters).

المستغاث the one called in for aid.

المستغاث من أجله the person against whom aid is sought.

مستغاث به person for whom aid is demanded.

مُسْتَفْلَةٌ depressed (letters).

مُسْتَكْنٍ hidden.

مُسْتَوًى common gender.

مُسَجَّع rhymed prose.

مُسْنَدٌ referred to the subject; attributed.

مُسْنَدٌ إِلَيْهِ that to which an attribute is given.

مُسَهَّلَةٌ softened by the suppression of the *hemzeh*.

مُشَارَكَةٌ participation.

مُشْتَقٌّ derivative.

مُشْتَقٌّ أَوْ مَوْوَلٌ بِهِ a verbal adjective, or what may be considered as equivalent to one.

مُشْدَدَةٌ having *teshdid*.

مُشْغُولٌ عَنْهُ the object from which a thing is diverted or distracted.

مُشْغُولٌ بِإِضَافَةٍ antecedent of two nouns in a state of construction.

مُشْغُولٌ بِحَرْفٍ جَرٍ the intermediate member of a proposition.

مُصَاحَبَةٌ concomitance.

مُصَدَّرٌ infinitive or verbal noun.

مُصَدَّرٌ غَيْرٌ مُبْتَدِئٍ the verbal noun not commencing with م.

مُصَدَّرٌ مُبْتَدِئٍ the verbal noun commencing with م.

مُصَدَّرِيَّةٌ the quality of being a noun of action.

مُصَمَّمَةٌ solid (letters), opposed to مُذَلَّلَةٌ.

مُضَارِعٌ aorist.

مُضَارِعُ الْمُضَافِ relation analogous to that of the antecedent of two nouns in a state of construction.

مُضَارِعٌ مُجْزِومٌ apocopated aorist.

مُضَارِعٌ مُرْفُوعٌ aorist indicative.

مُضَارِعٌ مِنَ الْبَابِ الْأَوَّلِ aorist of the first class.

مُضَاعَفٌ doubled.

مُضَافٌ the antecedent of two nouns in a state of construction.

مُضَافٌ إِلَيْهِ the complement of such noun.

مُضْمَرٌ pronominal agent; implied, understood.

مُضْمَرٌ فِيهِ ضَمِيرُ الشَّأْنِ containing the idea of the pronoun which expresses an event.

مُضْمَرٌ لَيْسَ the pronoun contained in a verb and consisting of a single quiescent letter, as the ا in يُنْعَلَى.

مُضْمَرٌ مُتَّصِلٌ attached pronominal agent.

مُضْمَرٌ مُتَفَصِّلٌ detached pronominal agent.

مُضْمَرٌ الْهَمْزَةِ having the value of the interrogative أ.

مُضْمُومَةٌ pointed with *dhammah*.

مُطَابِقٌ corresponding.

مُطَابَقَةٌ concordance.

مطابقة النعت والمنعوت concordance of the adjective and substantive.

مطاع dominant (verb).

مطاع a verb submitting to the influence of the dominant verb.

مطوعة submission.

مطبقة arched (letters) ط, ض, ص, and ظ.

مطرد universal.

مطلق absolute, general.

مطلق العين } "whatever the first
مطلق الفاء } or second radical
may be."

مدّة i.g. مطّة.

مظهر special noun.

معتل weak (verb).

معتود على الفِ الاستفهام preceded by an interrogative particle.

معتود على المبتدأ preceded by the inchoative of which it serves as enunciative.

معتود على الموصوف preceded by the noun which is qualified by the agent itself.

معتود على الموصول preceded by the conjunctive adjective.

معتود على حرف النفي preceded by a negative particle.

معتود على ذى الحال preceded by the noun which is modified by the agent itself performing the functions of an adverbial accusative of state or condition.

معجمة dotted (letter); having diacritical points.

معرب declined.

معرف determinate, definite.

معرف باللام determined by the article.

معرف بالالف واللام determined by the article.

معرفة a determinate noun.

معرفة مفرد isolated determinate noun.

معروف active.

معطوف in apposition; word or proposition joined to another.

المعطوف عليه word to which the معطوف refers or is joined.

معنوم active voice.

معمول the complement of the attribute; governed.

معمول الفعل with the government of a verb.

معنوى logical.

المعهور previously mentioned.

مغالبة superiority.

مفتوحة having the vowel َ.

مُفَاجِئَةً suddenness.

مُفْرَدٌ singular.

مُفْرَغٌ the inferior of two terms of comparison.

مُفْرَغٌ explained.

مُفْرَغٌ the inferior of two terms of comparison.

مُفْرَغٌ passive participle, patient, objective complement.

مُفْرَغٌ the first patient or accusative of a verb which has several complements.

مُفْرَغٌ the second patient or accusative of a verb which has several complements.

مُفْرَغٌ the object of the action performing the functions of the agent.

مُفْرَغٌ the object of an action of which the subject is not expressed.

مُفْرَغٌ "absolute patient," i.e. the verbal noun used adverbially, as ضَرْبًا in ضَرَبْتُ ضَرْبًا.

مُفْرَغٌ the patient or passive participle, the complement or object of a verb.

مُفْرَغٌ the real objective complement.

مُفْرَغٌ the fictitious complement.

مُفْرَغٌ special complement.

مُفْرَغٌ fictitious patient.

مُفْرَغٌ real patient.

مُفْرَغٌ general complement.

مُفْرَغٌ complement of a verb expressing time or place of action.

مُفْرَغٌ adverb expressing the motive of the action.

مُفْرَغٌ adverb expressing the motive of the action.

مُفْرَغٌ adverb expressing the person who participates in an action, as مَا صَنَعْتَ وَزَيْدًا "what hast thou done with Zeid?"

مُفْرَغٌ shortened.

مُفْرَغٌ regular.

مُفْرَغٌ plural.

مُفْرَغٌ having the vowel .

مُفْرَغٌ metonym.

مُفْرَغٌ q.v. مَصَاحِبَةٌ i.q. ملايكة.

مُفْرَغٌ ambiguous, identical.

مُفْرَغٌ adopted; the verbs mentioned on p. 45.

مُفْرَغٌ adopted; the quadriliteral verbs described on p. 45.

مُفْرَغٌ possession.

مُفْرَغٌ deprived (of variations), imperfectly declined.

مُفْرَغٌ specifying.

مُفْرَغٌ specified.

مُفْرَغٌ specificative.

مُنَادَى person called upon.

مُنَادَى حَقِيقَةً person really addressed in the vocative.

مُنَادَى حَكْمًا person supposed to be present and addressed in the vocative.

مُتَعَدِّى الْجُمُوع plurals of the form (1), (2), (3), (4).

مُنْخَفِضَةٌ depressed letter.

الْمُنْدُوب the thing complained of.

مُنْصَرَفٌ variable.

مُنْصُوبٌ in the objective or accusative case, or the subjunctive mood.

مُنْصُوبٌ أَلْهَلًا virtually in the accusative.

مُنْصُوبٌ أَلْهَلًا virtually in the accusative.

مُنْصُوبٌ عَلَى الْمَدْحِ أَوْ الذَّمِّ } in the
مُنْصُوبٌ لِلْمَدْحِ أَوْ الذَّمِّ } adverbial accusative to express praise or blame.

مُنْعَوَةٌ qualified by an adjective.

مُنْفِخَةٌ open letters.

مُنْفَصِلٌ detached.

مُنْقَطِعٌ separated.

مُنْقُوصٌ defective (noun).

مُنْقُولٌ a word which has come to be used as a proper name.

مَنْقُولَةٌ مِنْ صِبْغَةٍ الْإِخْبَارِ إِلَى صِبْغَةِ الْإِنْشَاءِ a proposition which has passed from the *enunciative* to the *productive* form.

مُنْكَرٌ indefinite.

مَنْوَنٌ having *tenwin*.

مَنْوِيٌّ implied.

مُوجِبَةٌ affirmative.

مَوْحِدَةٌ having *one* dot (a letter).

مُؤَسَّسَةٌ fundamental, modified.

مَوْصُوفٌ qualified, *i.q.* مَنْعُوتٌ.

مَوْصُوفٌ لِقِطْعِيٍّ grammatically qualified by an adjective.

مَوْصُوفٌ مَعْنَوِيٌّ logically qualified by an adjective.

مَوْصُولٌ conjunctive noun.

مَوْصُولٌ أَسْمِيٌّ conjunctive noun.

مَوْصُولٌ حَرْفِيٌّ conjunctive particle.

مَوْصُولَاتٌ خَاصَّةٌ particular conjunctives, *i.q.* نَصْ q.v.

مَوْصُولَاتٌ مُشْتَرَكَةٌ general (common) conjunctives.

مَوْضُوعٌ (in logic) the subject.

مَوْضُوعٌ لِدُنُو الْخَبَرِ أَخْذَا فِيهِ employed to express the proximate occurrence of the action predicated which one has already set about.

مَوْضُوعٌ لِدُنُو الْخَبَرِ حَصُولًا employed to express simply the speedy occurrence of the thing predicated.

مَوْضُوعٌ لِدُنُو الْخَبَرِ رَجَاءً employed to express the speedy occurrence of the predicate as something hoped for.

مَوْعِدٌ corroborated.

مَوْعِدٌ corroborative.

مَوْعِدَةٌ feminine.

مَوْعِدَةٌ حَقِيقِيَّةٌ real feminine.

مَوْعِدَةٌ غَيْرُ حَقِيقِيَّةٍ conventional or fictitious feminine.

مَوْعِدَةٌ لَفْظِيَّةٌ grammatical feminine.

مَوْعِدَةٌ مَعْنَوِيَّةٌ logical or natural feminine.

مِهْمَلَةٌ having no dots or diacritical points.

مِهْمَلَةٌ having no dots or diacritical points.

هَمْزَةٌ هَمْزَةٌ having هَمْزَةٌ.

هَمْزَةٌ هَمْزَةٌ pronounced with a scarcely perceptible articulation.

مِائَاتٌ hundreds.

مِيزَانٌ measure.

ن

نَا abbreviation for أَخْبَرْنَا "he informed us."

نَادِرٌ rare.

نَاصِبٌ putting a noun in the accusative case, or a verb in the subjunctive mood.

نَافٍ denying, of negation.

نَاقِصٌ defective.

نَائِبٌ occupying the place of.

نَائِبٌ عَنِ الْفَاعِلِ } occupying
or
نَائِبٌ مَنَابِ الْفَاعِلِ } the place
of the agent.

نَحْوٌ grammar, syntax.

نِدَاءٌ vocative case.

نِسْبَةٌ relation, the relative pronoun.

نَسْتَعْلِيْقٌ the Persian style of writing, which bears the same relation to the نَسْخِيَّةُ or Arabic hand which the italic does to the ordinary English printing.

نَسْخِيَّةٌ the Arabic hand-writing.

نَصٌ words susceptible of only one application.

نَصْبٌ accusative or objective case.

نَطْعِيَّةٌ letters formed by pressing the tip of the tongue against the anterior part of the palate.

نَعْتٌ adjective, epithet.

هَمْزَةٌ نَبْرَةٌ.

نَعْتٌ حَقِيقِيَّةٌ a real epithet.

نَفْسُ الْمُتَكَلِّمِ the first person.

نَفْسُ الْمُتَكَلِّمِ مَعَ الْغَيْرِ the first person plural.

نَفَى negation.

نَفَى الْجَنَسِ absolute negation of the existence of the subject.

نَفَى بِمَعْنَى لَيْسَ negation synonymous with the verb لَيْسَ.

نَفَى الْحَالِ negation of the present.

نَفَى اسْتِقْبَالِ negation of the future.

نُقْطَةُ diacritical point.

نَقْل conversion; removing a vowel from one consonant to another which precedes it.

نَقْل مِنَ الْوَصْفِيَّةِ إِلَى الْإِسْمِيَّةِ conversion of an adjective into a noun.

نَكْرَةٌ indeterminate noun.

نَهْيٌ prohibition.

نَوَاسِخٌ expressions which abrogate.

نَوَاسِخُ الْإِبْتِدَاءِ particles which destroy the influence of the inchoative.

نَوَاصِبٌ words which put nouns in the accusative, and verbs in the subjunctive.

نَوْعٌ species.

نُونُ التَّأْكِيدِ the emphatic ن added to the aorist and imperative of verbs.

نُونُ الِتِّعْمَادِ } the ن which distinguishes the affixed pronoun of the accusative or first person used with verbs from the affixed pronoun of the same person used with nouns.

نَيْفٌ or نَيْفٌ all above the tens in numerals composed of tens and units, after twenty-one.

ذ

ذَ abbreviation for بَلَدٌ "name of a small town" (in Geographical works).

هَاءٌ أَسْكُوتٌ } silent *hā*.

هَاءٌ أَسْكُوتٌ the *hā* in pause.

هَجَاءٌ spelling, orthography.

هَمْزَةٌ the letter or sign ء.

هَمْزٌ writing such sign.

هَمْزَةُ الْأَمْرِ the *hemzeḥ* used in forming the imperative.

هَمْزَةُ الْقَطْعِ see pp. 9 and 12.

هَمْزَةُ الْوَصْلِ see pp. 9 and 11.

هَمْسٌ mumbling (compressing the lips in mastication).

و

وَاجِبٌ obligatory, necessary.

وَاقِعٌ actual, transitive (verb).

وَءُ الْإِبْتِدَاءِ initiative و.

وَءُ الْأَجْمَعِ و, expressing concomitance.

وَءُ الْحَالِ the conjunction و when it introduces an adverbial proposition, the initiative و.

وَأَوْ الصَّرْفِ the conjunction و in such expressions as
 هَلْ تَأْكُلُ الشَّمَكُ وَتَشْرَبُ اللَّيْنُ
 implying *simultaneous action*,
 and putting the verb in the
 subjunctive.

وَأَوَّ الْمَصَاحِبِ و, وَأَوَّ of concomitance.

وَأَوَّ رَبِّ see p. 198.

وَأَوَّ الْجَمْعِ q.v., وَأَوَّ i.q.

وَزْنِ measure of a word.

وَزْنُ الْفِعْلِ the measure of the verb.

وَصْفِ the quality of being an adjective.

وَصْفٌ أَصْلِيٌّ a natural adjective or qualifying term.

وَصْلَةٌ the sign of elision ۞.

وَصَلَّ writing such sign.

وَضَعُ fashion, usage, axiom.

وَضَعِيٌّ external.

وَضَعًا in accordance with the primitive usage of the language.

وَفْقُ الْفَتْحِ the homologue of *fethah*, i.e. *alif*.

وَقْفٌ period, full stop, pause.

وَقْفٌ كُوفِيٌّ a pause according to the Kúfic school (in the Kōrān).

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THE END.

